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West Roxbury 29. Aug '40

½ Sheet

Brother Clarke,

Enclosed I send you a letter which I request you to ~~read~~, lay before ~~the~~ the church & Society now under your care.

Very truly

Your B. in Faith

Theo Parker.

Rev. Jas. F. Clarke.

~~Wrote Reply.~~

~~29. Aug. 41.~~

B1

Copy of letter to the
Church, &c
Chester Ripley

Rev. James. F Clarke

Boston.

To the Ch. o D.C. in B. now under the pastoral care of
Rev. Jas. F. Clarke, Greeting.

Xn friends & Brs.

I have recently heard with no small surprise of the protest made by your members, against my preaching in your pulpit last Sunday evening, & of the action of your members on that subject last Sunday morning. I know not what there is in my Xn. views, my doctrines, or in the method of setting forth these doctrines, which can warrant a procedure on your part so contrary to the general rule of conduct in the Congregational Churches of our country on such heads. I think too that my doctrines only were but well known to but few of you at the time of your protest. But few of you are my hearers & few as well as readers. You doubtless have some reason which to yourselves is sufficient justification of your change & this course. It is not for me to scrutinize your actions, nor even find fault though I think you have chosen a grievous way. Certainly it would be reckoned a delicate matter to exclude a Xn minister from a Xn Pulpit — which by a Brother of the same order of faith — without alleging any reasons for the deed. To do so on one to agitate the matter at a public meeting, where the subject of debate was a man that was a stranger to you; whose peculiar principles you could only know by hearsay — this is an unusual thing to say the least of it.] [But I do not wish to censure that your Pastor was called to exclude me from your Pulpit, nor have I any further reflections to make on this subject. It is not for me to oppose my brothers. & I have no doubt your motives have been such as in conscience

Copy of letter to the
Church, &c
Cheevers Reply.

Rev. James. F Clarke

Boston.

To the Ch. of the Dis. in B. now under the pastoral care of
Rev. Jas F. Clarke. Greeting.

Xn Frds & Brn.

I have recently heard with no small surprise of the protest made by yourselves, at any of your [illegible] against my preaching in your pulpit last Sunday evening. only the action of yourselves on that subject last Sunday morning. I know not what this is, [illegible] Xn. [illegible] my doctrine, or is the method of setting forth the doctrine, which [illegible] [illegible] a preacher in your pulpit to [illegible] the Gospel rule of conduct in the experimental Church of our Society on the Lords. I think [illegible] that my doctrine only [illegible] [illegible] [illegible] [illegible] of you at the time of your protest. But you are my [illegible] & [illegible] as well as his [illegible]. [illegible] doubtless have been reasons which to yourselves is sufficient satisfaction of your [illegible] & this course. It is not for me to scrutinize your actions, [illegible] [illegible] find fault [illegible] I think you have done a grievous wrong. Certainly it would well be reckoned a delicate matter to exclude a Xn minister from a Xn Pulpit — which by a Brother of the same mode of faith — without alleging any reasons for the deed. To do so [illegible] [illegible] to agitate the matter at a public meeting, where the subject of debate was a man that was a stranger to you; whose [illegible] of principles you could only know by [illegible] popular rumour, — this is an unusual thing to say the least of it.] [But I do not want to complain that your Pastor was called to exclude me from your Pulpit, [illegible] [illegible] I any further reflection on [illegible] on this subject. It is not for me to judge any brother, & I have no doubt your motives have been [illegible] in conscientious

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in Xt. But I do wish to say, that I am obliged to you
in the measure of my heart, as I should be also in any
other Pulpit, not being I have mentioned to any one,
still less that any ~~to~~ one had protested against my
coming. Had I expected a single person really held these
sentiments — tho' it seems very unlikely [illegible] that this
formally protested against my action [illegible] pulpits. I
certainly never should have intended anything [illegible] I
regret that your proceeding was not made known to me
before the coming morning before. It would have spared you the
pain of having ~~that~~ ~~[illegible]~~ words which has been heard to your college
(if so worse) become of course from my lips; it would
also have spared me the office of sending you this letter.
I wish therefore that it may be distinctly understood by you
that I had not the faintest hint, that any such objection
was felt, on your part, & that if the facts of the case
had been made known to me I should never have
intruded myself upon your Bishop's Conference, with my
best wishes & prayers for the success of your attempts to
found a ~~[illegible]~~ new own Colonial church of your
own Rel. I remain

Your aff. Br. in Xt & F. H. Ob.

[illegible]
29 Aug 1841.

Tho. [illegible]

[Copy of a letter to]
The Church of Soc. under the
Charge of Rev Jam F Clark

Boston, May 29th, 1841

My dear brother & friend

I have received your letter enclosing another which you request ~~the~~ may be laid before the Christian church and society under my care.

I shall be very happy to comply with your request to lay it before the church under my care, but as there is no Society (technically speaking) under my care, and as the action referred to on Sunday morning was only had in the "church" after the congregation was dismissed, I suppose that I shall comply with your wishes by reading this communication at the next social meeting of our church.

I am afraid that you have not correctly understood the real state of this matter, and have been led to exaggerate the amount of feeling. What occurred was simply this. On Friday afternoon, two gentlemen of my church came out to Newton to see me, and informed me that there were several persons in the church who were sorry that in ~~the present~~ its condition I was to exchange with Mr Parker. Mr Parker was supposed to be a Transcendentalist and to undervalue the record of revelation & the character of Christ. Some persons had asserted that he was a Deist, that he believed Jesus in no peculiar sense a Savior or Redeemer & had spoken of him publicly in a way to hurt the feelings of pious people. That whether all this was true or not it would be ~~in~~-giving our church in the eyes of the com-

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munity a Transcendental character for this exchange to occur — that there were some weak brethren among us ~~for~~ who wished for more reverence not less to be paid to Jesus, that we had got on harmoniously thus far, and if therefore it could without any impropriety be arranged that this exchange should not occur, at the present time, they would be glad of it, &c &c.

There was no "protest" however made by any one — these persons who came out were not authorised by any one to come, but came of their own accord, & only one of these wished the exchange to be deferred.

I told them at that time that I did not see how with any propriety I could decline exchanging with you —

On Sunday morning I ~~dism~~ requested the members of the church to stay after the congregation was dismissed, and spoke to them as in my own family of the fear which some of them had entertained, & what I considered our simple duty in the matter. My principal argument was this — that if I declined exchanging with any Xn minister because of his opinions, or of what he was thought to believe, I was in fact doing all in my power to excommunicate him, & that without a trial — which would be a piece of gross injustice. I also stated the obvious fact that we were not making ourselves responsible for any one's opinions by hearing him preach in our church — &c &c —

When I had finished, Dr. Walter Channing said that he, & he supposed every body else in the room, was perfectly satisfied with my views, and that he hoped we should adjourn

without a discussion which would be likely
to involve remarks on Mr Parker in his
absence — This was unanimously voted —
The feeling in the whole church, after this,
was I believe one of entire satisfaction — Every
one who spoke to me said they were very
glad you were to preach & should certain-
ly attend.. I know but one individual
who did not join in this sentiment —

The amount of it was that there were
a few of us who only looked at one side of
the matter & fancied the church would
suffer if I was to begin exchanging with
such reputed heretics as yourself — fancy-
ing also, I suppose, that I had a tinge
of this malady of Transcendentalism also —
— I was glad of an opportunity of setting
the whole thing on its right foundation, &
letting my friends understand that we
ought not, in my opinion, to be guided by
the world's judgments in such matters as
these —
The whole thing might, no doubt, have been
silently got over — But I prefer meeting every-
thing & settling it, not getting round it —
That there were a few good men among us
who were not wholly free & tolerant did
not at all surprize me. We united together
not because we were free & wise, but to
learn wisdom —

If the public action on Sunday morning in
the church seems to you an injury, I am to blame
for it. But I thought that it would not
be so, or I should not have held it —
In haste as you see
Jas. F. Clarke

To
Rev. Theodore Parker
Spring Street —

Boston 21 June 1841.

Rev. Theodore Parker

Dear Sir,

I took the liberty of getting a copy of your Sermon from Little and Brown as you had promised me one and I was very impatient to read it. I have read it twice with satisfaction and the highest pleasure. I would have been glad to modify one or two expressions, as when you say "The occasional folly and impiety of the authors of the Old T." the expression is harsh and offensive - and in my opinion unnecessarily so. - There is likewise a typographical error, form Christ for form 6 - which should be corrected in a second edition. It will produce some ill-blood, or rather, the quicker circulation of that ill-blood mingled with gall, which fills the veins of some men, and seems to be essential to their religion. [illegible]. At least it is a very suitable accompaniment. I admire too the wisdom and the eminent liberality of some men, who in my humble opinion, judging from what they say and do, have not sense enough to comprehend what liberality means; are very anxious to cut your acquaint-

-ance, and with wonderful sagacity and courage spring at the end of the mouse's tail which they think they see sticking out of the hole, and from which they infer of course that his *back* is towards them, but cannot even get hold of that. But as to religion and Christianity that is all "going to the dogs" unless the Boston ministers hold it up. What a deplorable condition we are in! I wonder if there was any truth in the world before *they* were born or if there will be any after *they* die. What a convenient & charming material this thing which men call expediency is to make an India rubber conscience out of.—

But I will not trouble you further. The sermon in the main is in my view true; and it is at the same time instructive, elegant, and eloquent.- I thank you for it.

Yrs truly

Henry Colman

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PAID

BOSTON
JUN
22

The Rev. Theodore Parker

West Roxbury

Mass

Boston June 21. 1841 —

Dear Sir

Having occasionally listened with much interest to the expression of your views of Christianity & the Church, from the pulpit, we are desirous with many others that you would favor us with an opportunity of hearing them at greater length & in a more connected manner than is practicable in a single discourse.

We know of no better method to accomplish this than the delivery of a series of lectures upon Christianity - investigating its character - the elements it has added to human culture & its various applications to human life, by Society & the Church, in such manner as may seem to you appropriate.

Our object in this communication is to state that should your engagements permit you to give a course of this kind (of five lectures) at the hall of the Masonic Temple during the month of October or earlier, we should like to take for ourselves & friends the number of tickets attached to our names which, we believe, will fully defray the expenses of the hall. For the comfort of those who may attend tickets will be necessary (which might be fixed at one dollar each) & we have little doubt that a large audience will be assembled.

We sincerely hope that your employments will allow you to give us the gratification of listening to this course & will gladly take upon ourselves the engagement of a suitable hall & all other arrangements that may be necessary.

Permit us in conclusion to express the regard & respect we entertain for your character as a true & fearless minister of Christ & to acknowledge the many stirring words we have heard from you to quicken our faith in the unseen & eternal & kindle anew our love to God & man –

We are truly & respectfully yours –

Wm Larned. (10)

Rev. Theodore Parker –

S. E. Brackett – (20)

Chas. L. Thayer – (20)

Charles Ellis (50)

Rev. Theodore Parker

West Roxbury.

Monday Morning

Dear Sir

I am much obliged to you for your friendly letter - I am sorry you have decided as you have; nevertheless, it is, of course, for you only to decide on such matters - I think you undervalue your powers in regard to the matter -

Latimers money is paid all but $15. That sum will cover all I owe for him, but My brother, who let me have $25, said that if any one was *very desirous* of paying - I might use a portion

~~per~~ of his offering for any person I might meet in my professional walks.-- So you see that if any of the "good Whigs" choose to help more than $15 the money will come to a good end.

A glorious meeting (got up your father Simmons) was held in Waltham on Saturday night. Its results you may learn in some measure from the Courier of today

Yours truly & respectfully
H I B

TON
DEC
1

PAID

C

Theodore Parker

Minister at W. Roxbury

Tuesday Eveng Aug 10/41

At a meeting held this Eveng at the house of Mr Chas Ellis Present Messrs Ellis. Brackett & Thayer (Mr Leavens being absent from the City) It was suggested that the Lectures by the Revd Theodore Parker be delivered at the Masonic Temple, on Wednesday Evenings commencing on the First Wednesday of October next, The Lectures to commence at 7 O'Clk —
That the Tickets for the course be put for sale at two or Three of the Book Stores, and that the Price of the same be One Dollar — The Lectures be advertised in the most of the Daily Papers — That we request of Mr Parker, to frame such an advertisement as may meet his wishes, or to give us his views relative thereto, and we ~~would~~ further suggest (whether Mr Parker or ourselves write the advertisement) that it would be well for it ~~the advertisement~~ to contain the Subjects of the different Lectures

That a copy of the above be handed Mr Parker, and if it is not entirely agreeable to him that he will please alter it to meet his views, as our wish was, to arrange every thing with reference to ~~this~~ comfort & convenience —— C S Thayer

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Revd Thos Parker
Present

Dorchester, June 30th '41.

My dear Brother,

I am prompted to write to you, & I will obey - for the prompting is that of a sincere interest in, & affection for you. I need not tell you why I am thus prompted at this particular time. Your name is daily spoken to my ear or eye & much in connexion with it that grieves & offends me - & the utterance which I have felt called upon to give to my feelings towards you has served to deepen those feelings & to make you seem nearer to me than before.

I write not, my Brother, in the poor & unworthy notion that you need my sympathy, or that of any other human being, to support & strengthen you. - Believing, as I firmly do, that you have done what you deemed it *right* for you to do as a child of God & a witness to His Truth, I know that you are possessed of satisfaction & support which transcend unspeakably all that man can administer. - & yet, I have thought, it must be somewhat of a trial to you to be so regarded & spoken against as you find yourself to be, altho it was in some measure, I suppose, anticipated by you. What troubles *me* most is that your views are so much *misunderstood*, as I think they are, & that thus good people are feeling hurt at them, & condemning you without cause.

B14
B16

But this, perhaps, could not be otherwise, pro tem – & is what the bold utterer of new views, however sound & true, must be willing to submit to. Few will judge dispassionately & candidly of what seems directly opposed to their long-cherished belief. Such is our weakness that we are prone to look upon as a personal enemy almost, him who boldly attacks a venerated theory, or endeavors to dislodge a favorite notion, in theology – altho' he may do it with a heart all-burning with love towards us, & towards all men, – & may give us a life-imparting truth instead of our benumbing error. It is a weakness, which it is high time the Christian had outgrown. – Alas, how little of true toleration, with all our pretences, does there seem to be among us – how little of a Truth-seeking spirit in the very love of Truth.

I have read your Sermon twice – & it has excited within me the same feelings in kind, which, you may remember, I expressed to you on the day of its delivery. Seldom, if ever, – I have said it again & again to those who have questioned me about it – have I been so moved – so filled with a Spirit of Faith & Love, as by the hearing of that Sermon. It had a very peculiar effect upon me – which I will not trust myself to describe, but which was as delightful as it was new. & this, in spite of some things – (I know you will not feel any less friendly towards me for saying it) that I did not like. I have not space now to tell you what they are.

I can only say that I do not feel prepared to take just the views in all respects which you do, if I understand aright what they are. But it may be that I do not fully understand them - & this I have some reason for supposing. This I feel sure of, that your point of vision, spiritually, is higher than mine - & when I attain to that, as I hope one day to do, I am ready to believe that my speculative views will be like yours. I do sympathize already in very much that you say, & more & more as I reflect upon the subject. & I gratefully acknowledge my indebtedness to you for impulse, if not for light. I do for light - Yes, for better, higher views of Christianity & the true Christian Life.

& ~~any~~ no disagreement between us of opinion shall ever in any wise lessen my friendship & affection for you. It may not seem worth while to say it - but why should I not, for it is true that I have felt of late a growing attachment to you, & that there is no one of all my brethren into the presence of whose hand my heart has so gone somehow, as into that which I have given yours -

I was rebuked the other day because I said in presence of several of my brethren, all of whom had said differently, that I was willing to exchange with you - at least so far rebuked as to be told by one of them that he was "amazed" to hear me say so. I told them that ~~[illegible]~~ had I much less of sympathy with your peculiar views than I had, I would say the same, on the ground that I believed you to be eminently a Christian man, & that I had reasons for believing that your preaching found a response in my people's souls as the preaching of very few, if any, did

I ~~say~~ speak of this not to convey any censure on my brethren. They may feel it to be right for them to take the ground they do. I neither condemn them, nor praise myself, in this. But I wish you to know simply for your *convenience'* sake (I would not presume to think it of any ~~other~~ importance to you in any other bearing) that I am more than willing to exchange with you at any time you may desire it.

Receive what I have thus written in kindness, & believe me, affectionately, your friend & brother, *Nath. Hall.*

Rev. Theodore Parker
West Roxbury
Mass.

BOSTON
JUL
30

[illegible]
[illegible] away and [illegible]
[illegible] in such [illegible]
[illegible] to the individual [illegible]
[illegible] your character to [illegible]
[illegible] you, for [illegible] that
[illegible] all [illegible] & ack-
[illegible] the [illegible] of each, however humble he may be, [illegible]
[illegible] sympathy. I am convinced. Wherefore that
[illegible] from whatever [illegible] will be gladly
[illegible] that what I shall say may not
[illegible] it might be instrumental in the hands of
[illegible] faith [illegible] a warmer love or a stronger
[illegible] when the heart [illegible] with [illegible] an added reward.
[illegible] on its fellow, the ex-
[illegible] You will understand this feel-
[illegible] sympathise with the motives which have in-
[illegible] love there [illegible] together in the bonds of Chris-
[illegible] with the good and great [illegible] is given a power of
[illegible] at times and countries
[illegible] it is above and beyond the
[illegible] speak what I feel, yet those
[illegible] through the echoing response
[illegible] of spirit [illegible] precious privilege. This is the
While contemplating the present aspect of affairs [illegible] which Christianity has brought
self and witnessing the unchristian spirit with which [illegible] regard to your
[illegible] would excommunicate you for heresy, and [illegible] you have been be-
[illegible] Christians [illegible] and from the book of life [illegible]
[illegible] incarcerate you within a [illegible]
blasphemy, I cannot refrain from expressing to you my own
cordial sympathy & Christian fellowship. The truth will stand
[illegible] out of the fire of persecution [illegible] wave and [illegible]
[illegible] Be not dismayed by all these things [illegible] brighter than
[illegible] the truth in [illegible] of spirit. Speak still what
a response in many a [illegible] heart, and it will find
[illegible] love and gratitude. May it encourage you [illegible] for you the [illegible]
[illegible] words [illegible] to one heart with a [illegible] to know that
[illegible] within [illegible] faith, and bound it [illegible]
[illegible] a stronger tie than those of earth. Many such there are [illegible]
[illegible] looking [illegible] with a deep interest, a [illegible]
regard to whom you are [illegible] as a lover of the truth, a dis-
[illegible] to bear witness to the truth. But while I
[illegible] I have my own sympathy and confi-
[illegible] toward you I [illegible] not speak of these alone. No, you do not
[illegible] you must be sustained by the feeling that you
are performing your duty, God is with you [illegible]
[illegible] fear [illegible] wished to speak a word of
[illegible] I have felt that [illegible] sympathy
you might need the counsel of friendship

I ~~[illegible]~~ speak of the [illegible]

Without according fully with the views which you cherish I feel none the-
less that they are based upon great principles & truths, for which the
world is crying out and famishing. I stand then far in the mid-
dle ground between you and your opponents, and can view the pos-
ition of both without prejudice. Here in this position perhaps
will speak to you of their convictions. Suffer then your
younger brother to speak freely of his own. From his humble
position he may take a false and imperfect view and
perchance all he can say may be useless or inapplicable
to you. Still, receive it at least as coming from a Christian
friend, & a lover of the truth. When I contemplate the po-
sition you occupy, I tremble for you — not for aught that
your opponents can do to you — but I fear for you, lest
in the heat of this fire of excitement and opposition you
should not come out unscathed — lest controversy should
lead you to aught that is narrow or bitter — lest per-
secution should make you feel yourself infallible in
your views, & to contend for them merely as your own as
we cling the closer to that for whose sake we have suffer-
ed. He must needs be a strong man who can stand
against this tendency endued with a strength above
that of earth. My Brother, do not let these things move
you to one harsh or bitter word or suffer them to dry
up a drop of the current of brotherly love in your heart.
These men who oppose you, do it it may be from a
conscientious regard for truth for these views which you
assail are so intimately associated in their minds
with all the great principles of religion, that it is
no wonder they feel that if they are taken away,
truth & religion must perish with them. Do not then
suffer yourself to have one unkind thought or utter one
bitter word against them and be sure that the truth
spoken in love is omnipotent. And what do you
care for your own peculiar views so the truth stands
and that must stand for the God of truth upholds it.
May I not in obedience to that great law which
enjoins it upon us to do as we would be done by
speak of one point which seems to me important
more important perhaps than it is. It is upon the
question of adapting truth to other minds

Suffer me to suggest a caution not to despise those
helps which though they are in themselves lifeless and
of no value considered as ends may yet [illegible]
means by which you have reached your present sit-
uation, and upon which others below you are still de-
pendant. Push not away too hastily the ladder on which
you have ascended because it can carry you no farther
nor lay too rude a hand on those things, which
though they may be but tinsel threads on the gar-
ment of religion, are yet so associated in the minds
of many true believers with her own sacred person
that to look at them too scrutinisingly seems im-
piety. Lead mens minds from the outward garment
to the true and living reality, but remember that
devotion is always venerable however low the as-
pect under which it presents itself. If you can-
not bow down to the idol, yet feel that the idolater
is a man and a brother, and it may be a true
man. Some little expression that may seem too
irreverent, or may be mistaken in its designed im-
port, may lead a mind to shrink back with horror
from ~~a [illegible]~~ truths which had they been gradually
imparted as it was prepared to receive them, it
might have joyfully embraced. May it not be, that,
full of a great truth you have sometimes uttered
yourself out of the abundance of the heart in
a manner that has been misunderstood. There
are many things that the world needs but it cannot
bear them all now. You have been accused of
speaking in sneers and ridicule. I know how far
it is from your heart, but has not your lan-
guage been liable to be so understood? I honor &
love that warmth in the cause of truth, that noble
independence which you have displayed in
speaking fully your own convictions.

B17

I despise, as you do, the conduct of these bowed down and earth hugging men, who dare not look upward who [illegible] on with the current of society, like a bit of wood upon the rivers flood, or like the spiders web, sustained by surrounding supports, float hither & thither with every changing wind. Many such there are, afraid of uttering the truth lest it should wound some soul concerned with sin, or fail of finding the approbation of the rich and great, always enquiring, "Have any of the rulers believed on him" Still, there is the question of adaptation. How far it should go I know not. I have spoken my views to you fully, plainly, yet not in a spirit of dogmatism, for it were folly indeed to demand of all minds to work in our harness; to stretch themselves up, and pare themselves down to our standard, and the opinions of an humble individual are of little weight. But I have spoken them for my own sake — I could not but speak them — and you, I know appreciating the spirit that dictated them will receive them for what they are worth, and take them as the pledge of a true friendship. You will perhaps understand my motives in writing to you anonymously, but allow me to say that any fear of writing in my own name as freely as I have here done, did not enter into them. I have that confidence in you by which I am fully persuaded that you will appreciate such freedom. "Where the spirit of the Lord is, there is liberty," and between us, my brother, I feel that there is that spirit — that bond, which bindeth soul with soul in holy affection and sympathizing communion — There is an acquaintance which we form with an author by his words; with a good man by his deeds; & sometimes by a mutual friend are two souls brought near that have never seen each other. And there is an acquaintance which we form at first sight with those upon whose countenances we behold the seal of the Lord — an acquaintance and friendship, that oversteps all the barriers of that frigid code of polite intercourse, so called, that the world has imposed. I do not write you then as a stranger — neither with a strangers words, nor a strangers heart. I bless God that he has made us one in spirit, and as I have aided and strengthened by your words, would I in my humble manner, God willing strengthen you — There is one thing at which I do exceedingly marvel. It has been my joy and pride to call myself a Unitarian Christian. I have gloried in those exalted views of God and the Christian revelation which we as a denomination profess. But when I see men whom I have been accustomed to regard with love and reverence, forsaking the broad principle of private judgment and universal charity which lies at the very foundation of our views, and joining in the popular cry of blasphemer and infidel against a Christian brother, I hang my head, and exclaim, Alas, sweet Charity!

B18

Poor dove! she findeth no rest for the sole of her foot upon the earth, long deluged by the bitter waters of bigotry & prejudice. It does seem to me that though we have enlarged the borders of charity, yet beyond a certain point we are almost as bigoted as our brethren, whose course we condemn. It is a hard but a powerful lesson of charity, when we are called to exercise it toward such men in view of their want of it. But to this remark, thank God, there are many exceptions. I trust your charity is too comprehensive to cut these men off, though they should anathematise you. But I must close. My Brother, I have no fear that you will shrink from your duty though a world oppose. I do not feel that you need or ask pity. The time is coming when ample justice will be done you and the truths you have uttered. Error will grow by unrighteous opposition, and in all ages where you find the persecuted and denounced among Christians, there for the time is the life of the Church - I have spoken a fear for yourself. do not suppose this implies any want of confidence in you. It is the spirit of love, jealous lest a dear friend should in any way do harm or get harm. "Persecution" saith the scripture "maketh a wise man mad", and I pray you, in God's name, to preserve in the midst of it all an humble spirit, and a loving heart. So shall there stand with you in the midst of the fiery furnace, a celestial supporter, and though it be heated to a sevenfold heat, you shall come forth unscathed, without the smell of fire upon your garments -

True hearts are watching — are praying for you — hearts full and gushing with sympathetic love. Go on — Go on — in faith and prayer, and God help you to speak his truth with power, to inspire with holy affections the hearts of his children, and to minister to them comforting and sanctifying influences.

Yours in Christian fraternity

C.D.

Our hearts are watching — are praying for you —
hearts full and gushing with sympathetic love
o on — Go on — in faith and prayer and
od help you to speak his truth with power
o inspire with holy affections the hearts of his chil-
dren, and to minister to them comforting
and sanctifying influences.
Yours in Christian fraternity

Rev. Theodore Parker.
West Roxbury, Mass.

Double

PAID 2

BOSTON JUL 1

Medfield July 21st 1841

My dear Sir,

Are you willing that the exchange of pulpits, agreed upon between us for the second sabbath in August, should be postponed for a season? Your sermon at South Boston, which has made so much noise in the religious world, has produced its full share of excitement in this little corner of it. The false and exaggerated reports of it which have been so industriously put into circulation have found their way here, and have been extensively read both by Unitarians and orthodox, and the latter are constantly assailing the former with such questions as these,— whether this is a specimen of Unitarianism,— whether Unitarians can countenance, or tolerate such monstrosities as these,— whether your minister will exchange with one whom his own party, many of them, consider and call a Deist? I am free to say

B20

that, so far as it concerns me individually I should be willing to let the exchange take place, at the time agreed upon; for though you seem to me, in giving up the miraculous character and origin of the gospel, to depart widely from the true theory of our faith yet as you profess and call yourself a Christian and appear to manifest a Christian spirit I should not know how, on account of any freedom or latitude of speculation in which you may have indulged, to withdraw from you the hand of fellowship; and it is not, I confess, without some feeling of inconsistency and humiliation, that I now propose a postponement of our exchange. But would it be right for me, in order to carry out any abstract notions of freedom or consistency I may entertain, to endanger the peace and welfare of my society, or cast a stumbling block in the way of the weak, the ignorant and prejudiced? There are three classes of persons, in this place, who have been variously affected by the extracts, which they have seen, from your discourse, and all unfavourably. - I mean the infidels (quondam followers of Kneeland of whom we have several) the orthodox, and the serious and well-disposed of my own church and society. The first applaud; the second, pretend to be horrified, but are really delighted; the third, are sincerely wounded and grieved. If I should exchange with you under these circumstances, I should be likely to offend some of the best members of my own society, who are all old-fashioned Christians, and I should moreover put a new argument and reproach against us into the mouths of our adversaries. This I am sure, you are too generous to wish. If I could take your sermon in my hand and go round among my people, and say, here it is, read it for yourselves. You will find it, with the exception of two or three passages, and those not a tenth part so bad, as has been represented, one of the freshest, ablest, and most beautiful discourses that was ever preached. If I could do this, I [illegible] I could, perhaps, justify myself for exchanging [illegible] you at the time proposed. But the reply from every quarter will be, it is not just as it was delivered. It has been altered. The most objectionable passages have been suppressed. I think otherwise. I believe what you say in your preface. But it will take a good while to make others believe it. In the mean time, we will think as favorably of each other as we can, and try to do justice to each other's motives. I honestly think my dear sir, that you are in a very great error. I hope and pray you may be led to see it, and to qualify and retract. It is matter of grief to me, and to thousands besides I doubt not, that one so eminently fitted by his mental endowments and moral qualities

to promote the cause of Christian truth, should be the means of wounding and injuring that cause.
I remain, with sincere regards
Your friend and brother
Charles Robinson

[August 16 or 17th Mr Robinson called on me at Dublin N.H. where I was staying with the family & related the facts contained in this letter & requested me to preach for him on the following Sunday & give an Anti Slavery address in the Evening. I did so. He expressed to the audience his satisfaction with my services & soon after sent me the letter which follows. T. P.]

Medfield Ms
Aug 24

Rev. Theodore Parker
(Spring Street)
West-Roxbury
Mass

Peterboro August 26 - 55

Dear Sir,

I should be doing injustice to my feelings, if I should receive in silence the bundle of books and pamphlets from you, which ~~I~~ have just come to me from the post-office. I thank you kindly for the volumes, and shall value them highly, not only for what they are in and of themselves, but also for their donor's sake. I thank you likewise for the pamphlets, which are all new to me; and having deposited one of each in my own, and in the "Ministerial Library", I shall distribute the rest, as I find opportunity.

Your services in our pulpit last sunday were highly gratifying to all who heard them, young and old, orthodox and heterodox. They stirred and ruffled our minds, in a very pleasant, and, I hope, not unprofitable, manner; and they have been the subject of much very laudatory criticism. Indeed, if you were so well spoken of by all men and women, as you are here, you would be not a little obnoxious to a certain woe, which you wot of. But you are in no danger, I am aware, from that quarter. You have no occasion to do as the good deacon did, who was troubled in mind, on account of the singular prosperity and fair repute which he enjoyed, viz, to hunt up some sharp and scourging trial, that you may be enabled to read more clearly your title to mansions in the skies.

B22

Your afternoon sermon was a grand and impressive illustration of the power and importance of the religious element in man, and struck favorably upon some minds, which we, common-place, every-day preachers, are unable to reach. Your discourse on human nature, was a little too exuberant in wit, a little too stimulating to our mirthfulness, to comport entirely with the conventional gravities of the pulpit. We would not, however have had it otherwise than it was, for therein we got, I suppose, a characteristic exhibition of one phase of Theodore Parker's mind.

I don't know what the scribes and pharisees will think of us, on account of the stretch of liberality which we have exercised on this occasion, in opening our ears and hearts to you, but we have no great sensitiveness of conscience toward them. We are not of the number of those who fear that the ark of the Lord will be tumbled over by every jostle which it gets,- that therefore, we must put forth our puny hand to support it. Truth needs no artificial props to bolster it up, for it is the thought of God, partaking of his almightiness and everlastingness. Our business in relation to it, is not to act as its custodians, fencing it about with formularies, but to let it stand where God placed it, on its own broad and stable foundation, to be searched and ventilated by every wind of doctrine. If we are faithful to it, it will take care of itself, and of us too.

Yours in the love and fellowship of the truth
Chas. Robinson

Medford June 29 1841

Dear Sir,

I am engaged to exchange the 2d & 3d Sundays in July & have besides engagements more than enough till Commencement. I never was so sorry to be engaged as now. For so far from being hindered by any "conscientious scruple", I really desire to exchange with you; partly for the sake of showing my sense of the injustice of the clamor raised against you, & partly because you will preach to my people better than any body else.

Dear Parker, your sermon is great & interesting beyond expression, yet there are some things in it which might have been said with more regard to old religious associations — some perhaps which a man like me would prefer not to have said at all. But I hope you will never suspect me of the meanness of joining in an outcry against any thing

merely because it does not conform to my beliefs
nor suit my tastes. In several things I am not
able to come up perhaps to your point of view—
what then? I am always ready to admit, that
it may be higher than my own. — ~~Some of~~
all my most intelligent friends here are delighted
with your Discourse & do not find it so heretical
as it is said to be in some quarters. By the
way this is a vile practice to drag these ~~matters~~
into the political papers, and prejudice the public
mind by assault & insinuation. If any man pub-
lish error let it be fairly met & refuted. I am
sick of this cry of Mad dog & infidel.

Could you satisfy Mr Fairbairn
about certain alterations in your printed discourse
something might be gained. I suppose it would
be easy for you to do it if you think it worth
while.

Yours truly
C Stetson

B24

Medford Ms
July 1

6

Rev Theodore Parker
West Roxbury
Mass

No Town August 21 Old Style 1841

Revd & Dear Sir

A True disciple of the D—l &
Tom Pain takes the liberty of sending you a line
on sundry important Matters touching the world to come &c
Inspiring — I am rejoiced to see you so vigilant & usefull in
the service of our Common Master, Especcially as
regards that Unitarian Heresy. I have long been afraid
that, that all accomodating Sect would so manage
as to fasten upon the world for many long centuries
to come the Religon of that illbegotten imposture
who has so long kept the out-bursting Minds of the
gods of this world in bondage and imprisonment.
It is a burning shame my very Rev & Dear brother
~~that~~ the Cause of the Gods & demigods who are now
groaning and big with Heaven borne Ideas ~~that we~~
should be so cramped. by the mere name of an individ
ual & that too of, so Equivocal Identy. that he should Lord it over
us with such an Iron sway. it is time to out speak
and free the world from bondage —

And now I say ahead — go and let going to
be born generations know that Theodore Parker the
Magnificent once lived and was so Zealous for the
Cause of truth as to remain in the Service of a
Master who [illegible] such an imposture as to deceive and

Cheat the world for Eighteen Centuries and more.
Show yourself one of the Gods many of this world
& do not be Eclipsed by such an obscure name as
the Prince of Peace, O no. what has he to do with
the improvements of this all improved age? nothing when
we Come into the ring surely. I say then along—go
with your ridicule of the religion you preach - but
there is one thing I must think that our Common Captain
would think it a little too bad in you. and that is not
to come down from them Canting Pulpits ~~and~~ Should
we not do better to follow old Tom and unfurl
the banner of Antichrist at once. do weigh this
well in your ponderous Cranium and be assured
that I shall be satisfied in your decision let it be
which way it may,

——— I have not much more to say at present
only to offer you some volumes for a Theological
Library if you will be so good as to establish one
for the good of the going to be begotten generations
who may want to make themselves proficient in
Divinity — I have the age of Reason of old Tom,
Taylors works, Voltaire, Condorcet. Robert Owen and
though last not least Miss Frances Hill which
shall be cheerfully contributed to order &c

And now the next time you get a chance to preach an ordenation Sermon, let it be published as delivered for our old father the D-l will call it Skulking if you dont, and I am afraid put you into the Coal hole when he gets you, which wont be so savory after all as west Roxbury and the liberty of preaching occasionally Christ Crucified in the Christian Churches that you have access to,

Your friend in Satan
A Layman

Single
SEP
6

6

Rev. Theodore Parker
West Roxbury
Mass

Dorchester, Oct. 14. 1841.

My dear fr'd & brother,

My worthy predecessor — Dr. Harris — has signified to me his desire to occupy my pulpit on the last Sabbath of this month. This is the Sabbath on which we had agreed to exchange. I told him this — but at the same time told him — as in duty bound — that this engagement with you need not, & should not, be any obstacle to the accomplishment of his purpose — that I knew you would release me in consideration of his wish to preach on that particular day — & I now write to ask you to do so. — His feelings are quick & tender, & he would feel it to be a great grievance were his expressed wishes in this regard to be at all slighted. — The poor man seemed much shocked & disquieted when I told him that I had agreed to exchange with you. He would not believe me, until I had repeated it, in answer to his anxious question. He wondered how I could regard you as a Christian minister — & how I could take a step which would hurt the feelings of so many of my people & brethren.

In reply to which, I expressed my strong confidence in & regard for you, & my comparative indifference to the consequences that might attend upon a step which I felt to be right in itself. He told me he had prepared a discourse against the "Transcendental Views" - & that if he came he should preach it. I begged of him to come with that very discourse - telling him that we all, as I hoped, were seekers after truth, & should receive with all due deference whatever he might present us. So, I suppose, we shall have it, & must prepare ourselves for the annihilating blast. Whether "Transcendentalism" will live after it, is a question - certainly it is one whether his "beloved Church & People" will suffer one suspected even of favoring it, to stand before them as a Teacher. Poor man - the souls of his people have been fed for 40 years long on the *husks* of religion, & still he would keep them there, & hinder them, tho' *unconsciously*, ~~it~~ [illegible] - from the rich & full provision of their Father's House.

He would keep them in the imprisoning round of dead rites

– in the rotten wrappage of usages & forms, when they might be led on to a living & quickening faith, & the life of true godliness. This I say not in any tone of reproach – still less of self-presumption – but rather of sorrow & pity that such has been the fact. Nor would I be understood as supposing that the fact was peculiar to this people. How many, alas, have been fed on husks instead of the true bread, every where around us – how much the *fault* of their pastors, & how much their *error* & *mistake*, [illegible] only knows!

There is a great deal that I wish to say – much more that I wish to *ask*. I feel that the present is one of the most interesting points in my soul's history. I am conscious of changes for which I bless my Heavenly Father – New light & strength & joy are coming in to me. Clearer & more quickening views of spiritual realities are unfolding before me. – & yet, I confess, my mind has not that settled *repose* in the [illegible] conclusions which I much desire for it. I have my seasons of misgiving, not, of course, with regard to any thing radical

or ritual, but with regard to some of the speculative views which I have been led to entertain, & with regard also, to the rightfulness, under the circumstances, of taking certain steps ~~[illegible]~~position. You would not wonder so much at this, if you knew how I was brought continually, almost, in contact with those – my elders, & superiors in learning &c. – who are directly & warmly opposed to the views which I incline to.
I trust I shall do what is right – of this I feel sure, that I have a

Rev. Theodore Parker
West Roxbury
Ms.

1. F. ½ B.
2
2 F. 1.
182
56
28
56
168
56
13½

love, – deep & strong – for Truth – both for itself, & as an instrument for the salvation of my fellow men – & that my desire is to do as well as know the Right. I do not care for consequences to myself, personally, as following from any step I might think it right to take – but there are other consequences ~~which~~ the probability of which comes in to determine me as to what is right. Prudence, I am told, is not among my graces – & I cannot say I covet it much – certainly not at all the prudence that I see in the world. I despise it. — I trust we shall find another day, soon, – on which we may exchange. Yours, with brotherly affection

S. Hall

Dorchester Sept. 19. 1841.

My kind Brother,

I thank you that when I had overstepped the rules of a frigid formality, and pushed myself into your acquaintance, you gave me, as I knew you would, a brother's welcome — And now having gained thus much, I am too happy in holding a place in your regards, not to embrace the offer so kindly proffered of further intercourse. I accept as heartily as it was given, the invitation to visit you, and if no engagements on your part prevent, shall be happy to come to Spring St, next Saturday and pass the Sabbath with you. If some other time will be more Convenient to you will you please drop me a line at Cambridge. Should I not hear from you I will conclude that you are disengaged. Why is it that there are so few with whom I could use the same freedom, on so short an acquaintance as I now do with you? It may be partly that I feel so well acquainted with you through our good Patience, that I cannot conceive that you are any less acquainted with me, but I am inclined to think the great reason is, that many men with good souls & glowing hearts, suffer themselves to live so much in the midst of what is artificial, that Nature loses her freedom and rarely manifests herself in her native dress. I remember once in a conversation with Mr. Bellows of N. Y, with whom I made an acquaintance in half an hour, saying to him, How is it that I am thrown back and chilled when I seek to make the acquaintance of some of our good ministers? I know they have the kindest feelings; I venerate their excellencies; and I want to get near them that I may get some profit from their society, but the moment I attempt it, I am disheartened & mortified to find the advance repelled by a something that seems to say, "I can't get any thing out of you. I don't want to talk with you. Young men mustn't be forward with their elders," as or vital, but with regard to some of the speculative views which I have been led to entertain, & with regard also, to the rightfulness, under the circumstances, of taking certain steps ~~positions~~. You would not wonder so much at this, if you knew how I was brought continually, almost, in contact with those - my elders, & superiors in learning &c. - who are directly & warmly opposed to the views which I incline to. I trust I shall do what is right. - Of this I feel sure, that I have a

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Young men mustnt be forward with their elders," as if they supposed that instead of wishing to gain their friendship & profit by their experience, the only motive I could possibly have were a silly desire of being noticed. Perhaps my self love was most pained in these cases, but I think sometimes a deeper and a better feeling has been chilled and wounded. Oh said he in reply "these men have warm hearts; the kernel is good, but there is an amazing hard shell over it." Let me thank you then again, my friend, that you have let me come at the kernel, without the mortifying and discouraging labor of drilling away upon the shell for months. I am now domiciliated in Divinity Hall. Our class at present consists of 3 members. Truly we ought to be good against a host, Sampsons every one of us. Huidekoper is pursuing a private course, and we expect shortly Cutler of Lowell & Bond of Boston to join us. My situation is on the whole pleasanter than I expected. When I see you, I want to speak more particularly of it. Good Dr. Ware yields — I am sure he does — His heart wont let him stick where he thinks duty requires him to stand. I have been agreeably disappointed in the freedom of the school. Dr. Ware fears — he watches anxiously — but he imposes no trammels. Tongues and minds are free, perfectly so, and a man may say what he will & not be called a "black sheep." Still he gets called a "transcendentalist" sometimes as I can bear witness. But I always repudiate names. I like the non-committal principle on this point, and think Dr. Hopkins was in the right when being asked whether he was Unitarian, Calvinist or Hopkinsian, he refused to take any name but Hopkinsian. But he who ventures to express any opinion out of the common track must expect that the world will revenge themselves upon him by calling him names, as schoolboys do upon one whom they cannot frighten. Your brother Ripley preaches here to day Mr Hall being ill – The sermon this morning I think gave universal satisfaction, notwithstanding people had their eyes, & ears & mouths wide open to catch the horrors of Transcendentalism. Mr Hall though, has in some good measure exorcised the monster from our flock, and though Ellis told us last Sunday the wolf was coming, I think there was not much alarm excited I am sure he must have modified his sermon very much, It was not the tithe as bad as I anticipated. Apropos, I believe Mr. Hall is waiting for you to come here. I trust you are not deterred by any fears. I think you should not be at any rate, and with us I think there is no ground for such fears. Mr. Hall has taken up the position of freedom, and discussed the matter fearlessly and our people I suspect are [illegible]irous to see this infidel, and to hear "concerning this [illegible]ew doctrine". There was too much of the leaven of Mr. Hall's free spirit amongst us to produce much bigoted rage because a man had spoken freely. There are still many fears of Transcendentalism, but I think a disposition to acknowledge that "Mr. Parker mistaken as he may be, has been actuated by a desire of performing his duty". I think then you may come without any fear of exciting a tempest, or even a gale. I wish to send this by Mr Ripley or I should not stop. But having many things to say to you I trust soon to see you face to face. I will not think any apology necessary for having given you my thoughts as they came, without graduating them by square and rule. As I told you before I know where I am venturing, and you will appreciate the freedom. I cannot but thank you that you have taught me a lesson in that freedom which I have so longed for, and given me a fresh earnest of that brotherhood which has been one of the cherished dreams of youth that I almost began to despair of realising — that universal brotherhood which is free & unlimitted, like the cheering light and the genial warmth of thee sun. Believe me yours in this great fraternity, and let me rejoice in the belief that our efforts & prayers shall be united for its more perfect realisation — Adieu.

H. Wittington.

Rev. Theodore Parker.
West Roxbury Mass.

By the kindness of Mr. Ripley.

Nature is true to herself – Fire will burn water wet trees grow &c – admitting that nature (animate & inanimate) have abundant provision if they obey certain laws of Deity yet would not a departure from those laws render nature incapable of obeying the lawgiver? – If the ox eats poison will it not die? – will fire burn water?

Does not a departure from nature alter the natural constitution or construction of things and make the alteration permanent —

You bandage the limbs of animals or alter the direction of plants they grow contrary to nature they cannot be altered without injury or destruction to them —

Mans nature (if heavenly) *has become altered* – deteriorated; can he therefore *naturally* discover the true direction and follow it – does not his *inclination* lead him in the deformed way "contrary to nature" – How can he by nature discover his deformity has been one of the cherished dreams of youth that I almost began to despair of realizing— that universal brotherhood which is free & unlimited, like the cheering light and the genial warmth of the sun. Believe me yours in this great fraternity, and let me rejoice in the belief that our efforts & prayers shall be united for its more perfect realization— Adieu.

H. Withington.

Rev. Theodore Parker.
West Roxbury Mass

By the kindness of Mr Ripley

Nature & tries to heal it — there will be a
restoration — but given up — admitting that
natural remedies & government of the standard
provision of Deity — by certain laws of Deity
yet health alter by a departure from these
laws render nature incapable of obeying
the law of it? — If we eat poison will
it not die? — would fire burn water?

Does not a departure from nature alter
the natural constitution or construction of
things — and make the alteration permanent —
[illegible] — then bending the limbs of animals
or alter the direction of plants they grow
contrary to nature — they cannot be altered
without injury or destruction to them —
[illegible] — the man's nature (if heavenly)
has become altered — deteriorated; can
he therefore naturally discover the true
direction: and follow it? — does not
his inclination lead him in the deformed
way "contrary to nature"? — then can be
[illegible] natural discover his deformity

B31

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H. Withington.

Rev. Theodore Parker.
West Roxbury Mass

By the kindness of Mr. Ripley

[illegible] [illegible] [illegible] [illegible] Inco-
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] standard
[illegible] by [illegible] of Deity
[illegible] [illegible] [illegible] from [illegible]
[illegible] [illegible] incapable of obeying
the [illegible] [illegible] up [illegible] [illegible] his
[illegible] [illegible] [illegible] been [illegible]

Does not a deflection from nature alter the natural condition or construction of things and make the alteration permanent — [illegible] bandage the limbs of animals or alter the direction of plants they grow contrary to nature they cannot be altered without injury or destruction to them — [illegible] depraved nature (if steadily) [illegible] altered: can [illegible] naturally discover the true direction: and if he omit it does not his inclination lead him in the deformed [illegible] "contrary to nature": then can be [illegible] discerned [illegible] has been one of the cherished dreams of youth that

Is it not necessary that he should be informed by *others* that he *is* deformed —

Prophets & Apostles have written to man telling the truth — But if they only spake with the *Natural* *inspiration* how can we believe what they say —

Like Solomon when young they may like Vanity when old they may see the folly of it —

There is Miller — and Joe Smith are they inspired — if so, how much. Who is to determine the strong man sees thro' the folly of the above men — The weak with his folly believes in the inspiration of them —

They lead the weak astray — Now Is there not some *certain* point unerring and undeviating to which they can turn — is not that point the *volume* of inspiration —

As it is natural for the needle to point north is it not the dictate of nature to believe men who were as much appointed to direct us as there is an appointment to direct the needle ___ ___

Enquirer

BOSTON OCT 15 MASS.

~~Forward~~ 6 1/4

Rev Theodore Parker
West Roxbury

OCT 15

New Bedford March 14 1842

My dear Sir

You will find enclosed a check on the Suffolk Bank, Boston, for the proceeds of the course of lectures recently delivered by you in this town. This part of the arrangement fell upon me and I owe an apology for not having giving it earlier attention; but I have been unusually engaged a few days past which must be my excuse. Altho' I am well aware that pecuniary compensation entered but little into your thoughts when you decided to comply with our request to come here, yet I cannot help expressing regret that the sum is not larger; but of this I can assure you that tho' the lectures (for peculiar reasons) were not attended by a very large, yet it was the most intelligent, audience that our town afforded, and that the lectures ~~did~~ have advanced truth here, and afforded the highest gratification.

I am with much esteem
truly Yours
Wm Eddy

Rev. Theo. Parker

P.S
When published I hope you will not fail of having copies sent here at an early day

NEW BEDFORD
MAR
16
Ms.

10

Rev. Theodore Parker
West-Roxbury
Mass

Boston, 8 Chestnut St.;
11th June, 1842.

Dear Sir;

I am much obliged to you for the volume which you have had the goodness to send me today. While I greatly regret that you have adopted such opinions as are therein expressed, it gives me pleasure to receive the present as a token of kind remembrance on your part.

Your friend & servant,
John G. Palfrey

Rev. T. Parker.

Rev. Theodore Parker

West Roxbury.

New Bedford June 3rd 1847

My dear Sir

I must acknowledge your remembrance with many thanks for your copy of the Discourse sent me a few days ago — I was well into it, before the one named was recd — and I meant to finish it before I told you how I liked it — but I can't wait — it revives the pleasure of hearing — and the recollection of the hours answering to the present, when the midnight clock tolls out the ~~time~~ unheeded — So I laid down the volume at the close of the 1st Book to acknowledge its invigorating influence — I rejoice that it has gone forth — and can patiently watch its working —

I am now very busy — looking to the time when I shall be settled in my new abode "a hundred years old" — the painters are closing their work — and the garden begins to assume the form that Adam would have planned had he been content to learn patience by spending a summer in jail — When I come home, I have my little Anastasis to smile and play about me — then follows the evening with my family - not forgetting the return of my daughter who made her long pilgrimage last winter - nor the partner she has made ours - who from time to time lends us his bright countenance to reflect the blessings we possess - All these sent off to rest then comes the hour alone - to learn what has passed without - or to commune with a friend - who now happens to be yourself - who has the power of stirring the spring of life - and adding to the man, the spirit of the fabled Centaur that makes space and time forgotten -

Come and see me when I am settled and bring Mrs. Parker with you - and she shall prove me as generous as the Collegian who in return for the use of a book, which had been loaned on the same conditions, lent his class mate his bellows - not to be carried out of his room - and she shall have a good long spell at tending as lovely a little baby as can be found any where without wings -

Believe me with warm regard -
(that would have half a dozen voices if sleep had been never invented)

Your Friend

Benj. Roman

26

BEDFORD
JUN
1
Ms

PAID 10

Rev. Theodore Parker
West Roxborough
Mass —

New Bedford Feby. 6th 1842

My dear Sir —

I have been a link in a chain of communication between yourself and some hundred individuals who are anxious to hear your lectures on theology — or whatever name you give them —

And after hearing through Miss Peabody that you were willing to gratify us — Mr Eddy took upon himself the enumeration of those who would be of the class — and thus far the result is as stated — Whether the number will increase afterwards it is impossible to tell — for free thinkers are not very apt to speak out in these days of authority! But there is an object to be attained, independent of the size of the class — tho. the greater the number — the probability is — that the object would be the more promoted — that of promulgating the truth as adapted to our day —

I believe Mr Eddy has advertised the lectures for this week — and he thought Wednesday the best time to begin — but I demurred on acct of the delay necessary to ascertain your views — two days. I

Sharon may be as necessary for a letter to reach you as tho you lived fifty miles from Boston — I thought Thursday better — but let these points be settled by your own convenience —

I presume you have tickets adapted to the object — if so will you please to send them to me by express — (Hatch's) and let me know your plans at the same time —

The hour for general lectures here is 7 m — and the cars arrive at 6. P.M. which is hardly enough time for rest &c but if you conclude to come that time I will *make* time for every thing — tho I think the morning car would be pleasanter — it arrives about 11 — and then you can be refreshed before you begin to work —

I will meet you at the cars either morning or eve. as you may conclude — But please to send the tickets or inform me to the contrary as a little time will be needed to make arrangements — Expecting much pleasure in seeing you — in the mean time

Yours truly &c

Benj. [illegible]

Rev. Theo. Parker
West Roxbury

B41

24

PAID

10

NEW BEDFORD
FEB
7
Ms

Rev: Theodore Parker
West Roxbury
Mass—

New Bedford 14 Jan 1842

My dear Sir

I have received the copy of "Lectures" which you were so kind as to send me, for which please accept my sincere thanks. It will be valued by me both as a mark of regard from the author and for the advantage I shall derive in its perusal. Having been absent from home since it was recd. I have not yet had time to read it, but am glad to perceive that you have enlarged on some of the subjects, – elucidating them more clearly than you could do in the lectures as they were delivered. I send you with this the copy of the "Evening Bulletin" containing a condensed report of two sermons delivered by our Mr. Morrison a short time since – intended no doubt to counteract the tendency of your work in this vicinity; how far it will prove successful, you will judge. I esteem Mr. M. highly as a good & pure man, but not so highly as an original or profound reasoner. I made the report for the paper chiefly from memory & Mr. M. says it is correct. Should you be in New Bedford at any time I should be very happy to see you

With the highest regard I am your obliged friend
W. Eddy

B42

1 Chg 230 10

NEW BEDFORD
JUN
10
Ms.

PAID

Rev. Theodore Parker
West Roxbury
Mass

Dear Brother Parker   Boston May 23 1842 —

I shall offer no apology for addressing you a letter Stranger as I am to you — Yes although you I am unknown to you — you are not so to me for I have known and watched you with much interest for a few months passed. Your South Boston Sermon first introduced you to my notice & I have since the perusal of that discourse felt an inexpressible interest in your movements. Yet for certain reasons which I may perhaps assign I did not attend your Lectures in Boston the last winter

Two or three months ago I attended Hollis Street Church to hear you preach & since then new light new hopes & new life has entered into my existence. When your book was published last week I procured one & have read it nearly through. Glory to God for this work & ten thousand thanks to you for having the faith in God & moral courage to strike so noble & glorious a blow for truth & humanity. As far as I have read in this book it is just what I want & what the world wants. Man has long been bound in blind idolatry to the Bible — Superstition & bigotry has prevented him from throwing off the chains which a priesthood have imposed upon him — But thanks be to God a voice is now heard which I firmly believe will cause a discussion & examination of this subject which will end with establishment of Christianity & humanity upon a permanent basis. Your book sheds a flood of light upon genuine Religion & must drive infidelity from the hearts minds of men. The cobwebs which superstition ignorance & priestcraft has piled upon Christianity & truth has nearly kept it from our sight. We have been imposed upon as to a mixed system of Paganism Judaism Christianity & Barbarism

B44

as the true doctrine of the meek & lovely Jesus - Too long has the human mind been kept in vile bondage to the errors of theology - Now indeed I see the dawning of a brighter day & I feel to rejoice exceedingly

For years I have been dissatisfied & disgusted with such a religion & such a God as ~~[illegible]~~ I have been taught to believe the Bible reveals - My better judgment & reason has long told me I could never love & revere the character of the God therein manifested. No person can love such a being - Timid & cringing men & women may kneel & submit to him through fear & utter selfishness but as to real homage & love to him it seems impossible unless we can love what we hate & revere what we detest. Having been instructed in the popular belief of the "written word" I have found it almost impossible to divest my mind of the old notions & errors which education has fastened upon me - but after much struggling I have at last become emancipated & redeemed by the power of Truth - When I took up your book to read my mind was prepared to receive & welcome its glorious truths & as I turned over its pages O how my heart swelled with emotions, which no language is adequate to express

I felt that an utterance was now given to my views & feelings. That a redeemer had indeed appeared. Not a Redeemer to appease the wrath of any angry God & reconcile mankind to him - but one to eradicate from our religious views such pernicious absurdities as has crept in among us

henceforth I have something to live for - for I have found a foothold a starting point - a foundation A blow is now struck for man, & the race will gradually arise from its low & grovelling position to a high & permanent idea - I feel happy to think that I have live to see this day - to witness the ushering in of a great Good & universal religion - God henceforth is not to be the particular God of a "chosen people" a small tribe of Jews but the God of man universally - Truth & the right is no longer to be monopolised & shut up between the lids of a Bible or an Alcoran but to be received & gathered up in all space & time - You may regard me enthusiastic but I cannot help it - for my soul is delighted with the heavenly tidings you ~~have brought~~ are bearing to the benighted world & the individual who sees this & appreciates its importance & then can remain unmoved must be cold & indifferent indeed.

I know that many will start at your bold positions - & be shocked at what they may regard your blasphemy for the mass of minds are unprepared to receive & understand your view. I hope the present age will however give it a candid & kind reception but I fear it will not be received without a mighty struggle

My brother you are now to occupy an important position & perhaps be subjected to great & trying persecutions & trials - The work which you have commenced will in my opinion prove one of no ordinary character it will call into action your intire energy & render your future life in this world a stranger to repose & to quiet - you may be cast out & despised by many but your ultimate triumph is as sure as truth - Some will appreciate your movement & stand by the doctrine through good & evil report but the multitude led on by the clergy will feel that in opposing you they are verily doing God's service - I need not say to you stand firm & go on & fight valiently for the truth & the right for I know you will, Men & women will rise up to sustain you & besides God is on your side. I do not know but that I exagerate & magnify the matter Yet I do feel that a work is now begun which will result in the complete overthrow of the present *mainly* false Christianty & religion & the establishment of the genuine Christianity

I have not time nor room to write you all I wish & I fear to trespass upon your patience. but I felt that I must drop you a line expressive of my gratitude & thanks for your noble efforts in behalf of humanity & the right & rest assured that let what may come to you - You ~~may~~ will ever find a friend in me as long as I hold my present views & God grant that I may never again be drawn back into darkness & error

For years passed I have been harrassed with doubts - difficulties & scepticism - but now the light has entered my soul & I feel to take courage & live, Whenever you are in the city ~~place~~ & it is convenient please call upon me I keep at No 300 Washington ~~St~~ & my house is No 1 Fayette St. I shall be happy to see you at either place - My Wife does most heartily respond to all that I have herein written - If not too much trouble please drop me a few lines for I should like to have a letter from you

In haste I am Yours &c George Adams

Be one from Plymouth. [illegible] when you come find many hearty & willing hearers. G. H

Theodore Parker
Roxbury
Mass

Medford July 9 1842

My dear Sir

I received your note and have made some enquiries with a view to an answer. But as yet I have made no progress. After the meeting of our Association I suppose I shall be able to say something upon the matter, as I intend to bring it up.

There is a difficulty now, that does not lie in any illiberal feeling. All your friends I suppose feel it. But I cannot dwell upon the subject today as the mail is about to start. And I must write to you again, unless I see you, after our Association meets next Tuesday. The meeting is at Mr Frost's in Concord. If you would like

Be ever from Plymouth. [illegible] where your voice finds many ways of willing hearers. —

G. H.

Theodore Parker
Roxbury
Mass

Medford July 9 1842

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There is a difficulty now, that does not lie in any illiberal feeling. All your friends I suppose feel it, but I cannot dwell upon the subject to day as the mail is about to start. And I must write to you again, unless I see you, after our Association meets next Tuesday. The meeting is at Mr Frost's in Concord. If you would like to meet with us we should be glad to see you.

I hear that quite a hue and cry has been raised about Dr Francis because he exchanged with you the other day, though Wheeler tells me that no such exchange was made. People are suspicious of him, and the cry is that the Divinity School is in danger. I lament this state of things, yet why should I? I believe it will bring about a better. But I can say no more now, but that I am

very truly yours friend

C Stetson

Medford Ms
July 9 –

6

Rev Theodore Parker

West Roxbury
Mass

Duxbury May 23th 42

Dear Sir

I recd by the Stage the Publication of Your valuable Lectures. for which I am truly Obledged to You. & I hope they may have a wide circulation. All those who are in the search of Truth should not be without a Coppy of Them. I think a Number of Coppies could be disposed in Duxbury. & if any accommodation to You. if You are disposed to send Me one or two dozen. I will deposit Them in my Store for Sale. Sir I hope You will make it in Your way to Exchange with Mr Moore. as Your Friends in Duxbury wish to hear more of the Truth from Your Lips. Sir

I remain Truly
Your Friend
G B Weston

To/
Revd T Parker

B. I shall be in Boston all of the present Week at the Tremont House. if You happen in Town, should be pleased to See You.

6

PAID

Rd Theodore Parker

Wt Roxbury

Frater in Christo dilectissime!

Hebdomade elapsa ex consilio ad Te veni, ut quæ opportuna essent ad opus meum rite intelligendum, ~~tibi~~ explicarem. Quum autem Domino haudquaquam placuerit, ut Te domi invenirem, relicto in tuum usum operi nonnisi pauca sermone tuo patrio haud correcte scripta adjeci. Sed posthac libros quosdam tuæ amplæ bibliothecæ inspexi et inde intellexi, Te non tantum in Germana sed et in latina et aliis linguis esse versatum. Opera, quorum Latinos et Germanos titulos inspexi, sunt mihi bene nota, et pleraque ejus generis, ut eruditionis multum inde haurire possunt, qui vera a falsis internoscere valent. Et Te quoque, Frater, in horum numero ita positum esse spero, ut accurate perlecto omnium, quæ in meo opere exposita sunt, neque, Christiani Theologi nomen promeritus sis. Crassa Trinitatis notio, quæ inter Theologos Scripturarum minus peritos viget, pedetentim in Christi Ecclesia evanescet, quemadmodum et vilis de Christo opinio, quæ nostra ætate inter doctos viros horrendum in modum propagatur. Te Spiritu Christi non esse destitutum et veritatis amantissimum ex iis, quæ in Groton publice a Te dicta audivi, conjicio, necnon ex librorum tuæ bibliothecæ genere, Te esse veritatis studiosissimum indagatorem. Quomodo autem Christus mediator inter Deum et homines considerandus sit, partim ex opere meo, quum gloria ejus nostra ætate singulari modo manifestari cœperit, partim, quum hanc provinciam in meo opere explicare opportunum haud fuerit, ex Swedenborgii opere „True Christian Religion" Bostonii 1833 reluso intelliges, quod quidem opus

B50

haudquaquam eo excitavi consilio, quasi omnia in hoc opere vel ~~ejus~~ Swedenborgi Scripturam explicandi methodum adprobarem, sed propterea ut qui de Christo terrena sapiunt, altius extollerentur. Quae non eo consilio scripsi, quasi de Te idem cogitarem, quum sententiam tuam de Christo non nossem, sed propterea, quia quammaxime exopto, ut mysteria ad conjungendos in regno Christi populos nostra aetate patefacta et in opere meo exposita ita perciperes, ut commilitonem Te haberem propagandi regni Christi studiosissimum, quum ad hoc, Domino procurante, jam via nobis aperiatur latissima. Quae autem nobis praestanda essent, ut necessaria ad conjungendos in Christi Ecclesia orbis terrarum populos praepararentur et quam latissime propagarentur, viva voce Tibi explicaturus sum —

Hoc hactenus, ut scias, me quammaxime exoptare, ut absque mora operi meo ea impenderes studia, quae ad illud rite intelligendum necessaria sunt. Quo magis mens lectoris ad res divinas facile intelligendas exculta est, eo breviori tempore ex opere perspiciet, Dominum singulari modo ad regnum pacis his in terris instaurandum voluntatem suam nobis manifestasse. Quod ut et Tibi patefiat, precibus Te adjuvare haudquaquam tergiversabor. Te autem nexu rerum in opere meo expositarum bene perspecto noli negligere sive ipse ad me venire, sive diem, quo ego Te visitarem, literis mihi significare. Domum, quam hic loci inhabito, jam nuper scripto indicavi, nempe „Carlton Place, No. 5." Via ad hunc locum patet penes No. 55 plateae, quae Eliot appellatur. Plura, uti spero, coram. Nudius tertius huc venit Professor, in multis linguis versatus, qui jam Neo Eboraci (in New York) operis mei partem in linguam Anglicam convertit, et ad ~~ejus~~ continuandum laborem et me in aliis adjuvandum nunc mecum habitat. Quodsi et cum ipso de hac re loqui velles, hominem invenires spiritu Christi excultum et valde adfabilem, qui certe et me lubenter ~~[illegible]~~ comitaretur, si Tibi magis opportunum esset, ut nos Te visitaremus ad sermonem de hac gravissimi momenti re conferendum. Etiam atque etiam vale, quod Tibi exoptat frater tuus in Christo

Bostonii, 31. Augusti, 1840.

Andreas Bernardus Smolnikar

haudquaquam eo consilio conscripsi, quasi omnia in hoc opere vel [illegible]
Swedenborgii scripturam explicandi methodum [illegible], sed propter[illegible]
ut qui de Christo terrena sapiunt, alterius [illegible] non eo [illegible]
scripsi, quasi de Te idem cogitarem, quum sententiam tuam de Christo [illegible]
nossem, sed propterea, quia quum maxime cupio, ut mysterium conj[illegible]
in regno Christi populos nostra aetate patefacta et in opere meo exposita [illegible]
perspicere, ut consultorem Te haberem propagandi regni Christi studi[illegible]
[illegible] Domino [illegible]

Ergo autem [illegible] in Chr[illegible]
ecclesia orbis terrarum [illegible]
[illegible]

[illegible]

Bostoniae, 31 Augusti 1848.

[illegible]

BOSTON
MS.

Rev.d Theo Parker 6
West Roxbury
Spring Street. Mass.

Single

Short Creek
Harrison Co Ohio
June 20th 1842

Respected Friend
Theodore Parker }

Enclosed find 10 Cts for which please send me by Mail a Copy of your Discourse at the Ordination Sermon of Charles C Shackford in the Hawes Place Church South Boston May 19th 1841 on The Transient & Permanent in Christianity 8vo pp 48

What is the Cost of all the publications in relation to it (the above sermon) and where can they be had?

Respectfully
Isaac Lewis P M

June 21

Missent & forwarded Jesse Lewis PM
Har
Short Creek O.

JUN
27

Rev. Theodore Parker
West = Roxbury
Mass.

[illegible] Jan 31 1843

Short Creek Harrison Co Ohio

Respected Friend Jany 22d 1843

I have at last procured from New York a Copy of your interesting work "A Discourse on Matters pertaining to Religion" — I want words to express the pleasure a hasty glance through it has afforded me — To find a work that embodies the principles that we have been silently & gradually elaborating from every thing around & within us is no slight acquisition — There is no inconsiderable number in this section of the Country who sympathise with the progress party in Theology in the East, tho we have no Boston with its free minds to commune with directly — There is no small number of Friends scattered up & down in this region — you will remember the great contest in this Society

June 21

Missent & forwarded Isaac Lewis P.M.
Har
Short Creek O.

JUN
27

Rev. Theodore Parker
West = Roxbury
Mass.

Short Creek Harrison Co Ohio

Respected Friend Jany 22d 1843

I have at last procured from New York a Copy of your interesting work "A Discourse on Matters pertaining to Religion" — I want words to express the pleasure a hasty glance through it has afforded me — To find a work that embodies the principles that we have been silently & gradually elaborating from every thing around & within us is no slight acquisition — There is no inconsiderable number in this section of the Country who sympathise with the progress party in Theology in the East, tho we have no Boston with its free minds to commune with directly — There is no small number of Friends scattered up & down in this region — you will remember the great contest in this Society between free enquiry with Elias Hicks & his friends on the one side, and Orthodoxy on the other side. though it brought little apparent good to either party as Societies, yet in eliciting examination, investigation of the grounds of Religious Belief it effected a great Good — especially among the younger lookers on in the Theological battle — I was myself a boy then 15 years confined by long Affliction — but I took a great interest in the matter & during this contest formed the free Spirit I am happy to possess in Manhood — In 1835 I had so far recovered as to enter commercial business which called me to Philadelphia where whilst examining the Book establishments I chanced to find the late Dr Channings 12 Discourses 1 vol 12m I had seen two of the Discourses in a periodical publishe by the Hicksite friends "The Advocate of Truth" I bought it, and found therein a great Treasure — a new & most complete developement of Religious truth seen tho' but dimly before — In 1836 being again in Philada. I bought Dr Channings Reviews & Miscellaneous Writings 1 vol 8vo — Some time after this Shortly after its publication I bought in the same place "Furness' Biography of Jesus" Being an Abolitionist & of course a subscriber to the Liberator I saw in it a favourable, or rather a highly commendatory, notice of the Boston Quarterly Review the 1st no. I became a subscriber to it & have taken it ever since — In 1838 or 1839 — I sent to Jas Munroe Boston for a complete sett of The Christian Examiner — I have 30 vols of this work — and the first Vol. of the Dial and intend to have the subsequent Volumes some time — I have also Emmersons Essays, Brownsons New Views, Charles Elwood &c &c So you see I have gathered about me quite a Library of the purest works extant and have sold no small number of each of the foregoing works, except "The Christian Examiner" — procured a subscriber for the whole series of Brownsons Quarterly Review — besides 2 subscribers for the last 3 vols of this work — I mention these things as an evidence of the Progress of free thought in the West — I do not exactly comprehend O A Brownsons present position in Theology — Is he not vibrating backwards? The Christian Examiner would too be driving down Unitarian Stakes saying to the free soul thus far shalt thou go & no further so also of the Monthly Miscellany. The Dial is progressive is it not? I have seen in the New York Tribune notices of 6 Lectures delivered by yourself in Boston in November Are these Lectures published in Book form? If so are they materially different from your work "A Discourse on Matters pertaining to Religion" or are they the same repeated & enlarged upon — If it is materially different from the work of yours I have, and published in a Book I must get it – inform me on this subject if engagements permit. – My Library of free Theology is I trust exerting a beneficial influence on those around me – not yet ~~all~~ willing to let go the old System – It is much reffered to in disputed matters – The only Church in our village (George Town) is The Protestant Methodist – No Unitarian Church in this section of the State –

Respectfully your friend
Isaac Lewis P.M.

Short Creek O
Jany 24

Free
Isaac Lewis PM
Short Creek O

Theodore Parker
Minister of the 2d Church
West Roxbury
Mass -

Medford Jan 31 1843

My dear Sir

You may be surprized that I have not proposed an exchange with you for so long. But it has not been for want of disposition to do so. I was prevented in the fall by a dislocation of my shoulder. I was prevented in the winter by the distance & the frost of winter. But I must not always be hindered from giving you the expression of my sympathy & regard.

I suppose you know very well, that though I differ from you much in opinion, I have no illiberal feeling whatever toward you. I was therefore grieved & surprized some time ago to hear from a friend, that President

Woods of Brunswick Coll. had expressed his
regret that I have declined exchanging
with you. I never have intended
to do so, & I hope you never have
heard such a report.

The winter will soon pass away;
and when the days get longer & warmer
& the roads better I should like to have
an exchange with you - not later certainly
than early in April. Be good enough
to let me know your wish on
the subject, & believe me with great regard

your brother & friend
C Stetson

Medford Ms
Jan. 31

6

Rev Theodore Parker
West Roxbury
Mass.

Boston, 3d April 1843.

Dear Sir, I thank you sincerely for your remembrance of me in the book you have sent, & entirely reciprocate all the kind expressions contained in your note. A word or two, however, that you have dropped, gives me a proper opportunity, such as I have long wished, to say my word or two in reply.

You speak of "the present unhappy estrangement between yourself & the other Unitarian ministers." So far as doctrines go & relations of an ecclesiastical sort, I am myself among the estranged, & as widely I think as any one. I have no sympathy with your views, with the tone & temper with which you have seen fit to present them, nor with the public course you have taken ever since the memorable Charles St. Conference. On the contrary, I cannot help regarding them all with very painful disapprobation. Your "Discourse of Religion", which I have carefully read, is, as it seems to me, vehemently sceptical in the old-fashioned use of that word. It both seeks to teach a wholly subversive of Xty as a religion, a particularism;– subversive of it both as a faith & an institution. I must add also, that the spirit that you have allowed yourself to adopt is, to my thinking, an arrogant & scoffing spirit;– more disagreeable to me even than the doctrine. I wholly agree with what you may perhaps consider the hard things said in the only two notices I have read of it,– those of the Examiner & the Miscellany; & have thought harder things than those I read. You have come out as an assailant. I am frankly in arms on the other side. You would merge the gospel in the great ocean of the absolute; while I hold it to be too precious to be thus lost & drowned.— You speak of "liberal sentiments." Ever since I saw,– or thought I saw,– that the new liberality was employing itself in defacing the monuments & breaking the images of ancient reverence,– in flouting the holy guides of the past, & making inroads into the "vast obscure" of mystic or philosophic speculation, I ceased to be a liberal. I never was one, in any such acceptation of the phrase.–

You will think strangely illiberal, I am afraid, all that I have here said. But if you do, I must bear it. You must allow me, though, to declare in closing, that I should be really grieved, if this difference between us should interfere with any feelings of personal good-will. It was necessary that I should be honest & candid with you. That is the best way to secure a manly friendliness; & I feel easier now that I have spoken. It will give me great pleasure to see you, in communications as cordial as they ever were. I hope you will take an opportunity before long, when you are in town, to call & see me. Meanwhile, believe me, with best wishes for a "happy new year",

Faithfully yours,

N. L. Frothingham

Rev. Theodore Parker.

West Roxbury

JAN 2

Medford July 27 1842

My dear Parker

I promised you farther information as to the subject of your enquiry. Only about half of our Association met at Concord; I introduced the subject and obtained from every one present an expression of kind feelings and good wishes. But as to the matter of exchanges, several had difficulties arising either from convictions of their own or from feelings known to exist in their parishes. I cannot stop now to go into detail; & I expect to be able hereafter to give you a more decided answer.

Mr Ripley said he should be glad to give you a labour of love, not having a pulpit to exchange with

JAN 4
A

Rev. Theodore Parker.

West Roxbury

Medford July 27 1842

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B59

you. Mr Jones of Brighton and Mr Mills of Lowell expressed their willingness to exchange without hesitation. Mr Damon & two or three others said they had no personal objection, if their people had none; but there is a general unwillingness to kindle up unpleasant feeling among our people. When I have opportunity to see the rest of our brethren I will tell you more.

I said that our brethren of the Association generally express very kind feelings & hold your character as a Christian man in high estimation. It is agreed also that you preach better than any body. But there are difficulties, such as these.

It is said that you have disturbed grievously the religious feelings of many of the people by speaking irreverently of the Scriptures and the Christian ordinances and even of

Jesus himself — in your books — & that moreover you deny the miracles & the resurrection of Cht, & of course — as they conceive the matter — all revelation. With this ~~feeling~~ view of your sentim' many of the people, are unwilling that you should preach to them; for they cannot conceive of a Chty without the miraculous element. They do not understand your views, and are shocked by them. If they hear you it will be with prejudice & ill feeling. This several of our brethren allege as a good reason for not desiring an exchange with you, though it is agreed on all hands that your preaching is most impressive & quickening to the soul.

I hoped to have an opportunity of talking the matter over with you at Cambridge, but failing that I must seek one as soon as I can. I wish you would come & see me. At any rate, when our Association meets

again, if there is a good attendance
I shall have more to communicate
with regard to my own views, I have said
nothing. I have room only to say that
I cannot at present ask to exchange with
me for very particular reasons but

6

Medford
Aug 28

Rev Theodore Parker
West Roxbury
Mass

I hope to do so hereafter. I love & honour you
with all my heart though I do not agree with
you in some important particulars. yours truly C Stetson

Wednesday Jan'y 25. 1842.

My dear Friend.

From the moment when you left the meeting of the Association on monday evening my heart has been yearning to unbosom itself to you. I could have gone out & wept with you. I felt most deeply the delicacy & the hard trial of your situation & am constrained to say that you sustained yourself nobly. It would have been unjust to you to have been less frank than we were, & yet I fear that __my__ frankness seemed ungenerous & unfriendly. I knew not what I ought to say - in my struggle between the ~~[illegible]~~ love I do most truly bear towards you, & the desire that the whole truth of your position relatively to the Association should be clearly understood, & that you should be fully informed concerning all the matters which the Association had had in consideration respecting you & itself.

I grieved that you left just as I had begun to give a declaration of my individual opinions & sentiments - for I feared that I had been the cause of inflicting a wound - which my tongue should cleave to the roof of my mouth before it should intentionally ~~been~~ given. Yet after you had gone, I could more freely pour out those friendly & most affectionate sentiments, the flow of which would have been narrowed & restricted by your presence. And this I __did__, & felt better for having made a clean breast. Indeed,

B 61

again, if there is a good attendance
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6

New York
Feb 28

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West Roxbury
Mass

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B 61

I could not have gone to my rest that night, if I had not.

I am sorry, my dear friend, that we differ so much in our opinions on Theological questions. I am sorry that a brother whose feelings & whose virtues I so much esteem & love should feel under the necessity of publishing doctrines that in my opinion are inconsistent with faith in Christianity as a special revelation, & in Christ as "the anointed of God" – doctrines whose avowal necessarily prevents an interchange of pulpits between us. But this is all I have against you – against you? no – between us, I mean as a bar. All the other charges – those relating to the Hollis Street Council & the rest – however grave they may be held by others, do not weigh a feather's weight with me. I don't believe that you have said aught in malice against your professional brethren, & when I hear any of them attempting to make out a case against you on such grounds, I have not the least sympathy with them.

It may be, my friend, that you are in advance of us all in theological knowledge, & nearer to the clear summit of Truth, & that the interval that separates us in this journey of immortality is the true gulf between us. It may be that your soul is purer & more virtuous than ours, & that this moral superiority lifts you out of the reach of our sympathy, & gives you a vision of the Spiritual world which our medium of view is too dense to allow us to discern. Or, my brother, it may be, that you have speculated too boldly - that an intensely active intellect & much learning have carried you beyond the safe foundations of the Eternal Word & that you have as far to return, as we to advance before we can come to stand together on the Rock of Ages.

These are questions which abide the solution of the all-exposing Hours & the judgement of the Spirit of Light: I do not wish to attempt to answer them. I only wish to regard you without a "beam in my own eye", whilst both of us shall be seeking humbly yet earnestly after the "truth as it is in ~~Christ~~ Jesus". I hope that both may have more & more of the "Spirit of Christ"; that like him we may be true Children of the Father, & true brethren of mankind.

I cannot satisfy myself with this expression of my state of feeling towards you - being a sad bungler in the use of set forms of speech. I wish my breast had a window - I would go to you & sit in silence whilst you looked into it - if you would take the trouble to survey all its images which are associated in any manner with you.

Believe me your sincere friend

Chandl. Robbins.

again, if there is a good attendance

STON
JAN
27

PAID

Rev. Theodore Parker
West Roxbury
Mass.

Boston Feby 15 '43

My dear Sir,

In obedience to your request I copy from the Records of the Boston Association the "vote" asking you to attend and have a "talk".

"1842 Nov. 28."

"At the close of the meeting, Mr Gannett offered the following resolution, as embodying the spirit of the previous conversation - viz:
Resolved, that the Moderator (pro tem) of this meeting, (Mr Pierpont) be requested to inform Mr Parker, in the course of the following fortnight, that his writings & remarks have been the subject of conversation this evening, & that it is the wish of the Brethren present that the conversation be continued at the next meeting in his presence & with his participation."

I acknowledge the payment of the small sum which I had forgotten that you owed me. & also the excellence of the "Apostolical rule" - which - notwithstanding all differences of opinion - I shall never find it onerous to apply in relation to yourself - for I am sincerely & faithfully yr friend

Chandr Robbins.

B63

again. If there is a good attendance

BOSTON
FEB
17
MASS.

6

Rev. Theodore Parker
West Roxbury
Mass.

Short Creek P.O.
Harrison Co Ohio
June 21 1843

Esteemed Friend
Theodore Parker

I am happy to Report that your "Discourses" &c [illegible] were more admired than I could have anticipated: I have it Loaned out now 100 miles from home. A certain Alexander Campbell of West Carlisle Ohio now has it. (not Alex. Campbell of Bethany Va). The former is altogether a singular genius, Has only a common Education, became a Methodist Preacher but after preaching about 3 years abandoned the Doctrines of The Church from his own reasoning, not as I can find having had any any intercourse with the Liberal minds of the East or North. He is a Nonresistant, an Advocate of Association. Anti-Sabbatarian. a Transcendentalist. narrows the New Testament to The Sermon on The Mount, says Paul is a rather better commentator than our moderns but no law giver &c &c &c — When will your work, "De Wette on Old Testament" &c be published? The Campbellites, or as They call them-selves True Disciples are making great efforts for Prosalites, You are acquainted with their doctrines Alex Campbell of Bethany Brook Co Va of the Millenial Harbinger is the head of the sect. They are great sticklers for a litteral interpretation of the Bible, hold it as the only rule or Law, and that immersion is the Door into the Christian Church & that the promised blessings of Christianity are to such only. In Philosophy they are Lockites. Hold that it is only through the Bible that men come to a knowledge of duty &c. Most absurd. A minister of theirs & a friend of mine purpose debating the Question have the Apostolic Scriptures equal claim to authority with the Christian Church with the sayings or precepts of Christ:? If you know of any work bearing particularly on these points please advise me. Are you acquainted with Cousin's Psychology? It is a review of Locke. What do you think of it:?

Truly your friend
Isaac Lewis Rll

Note on the next letters (of E.P.P.) 19th Aug. 1843.

[I have a great many letters from E.P.P. which are to be bound in a volume by themselves. Many of them are highly valuable. Some of them express alike opinions & feelings just opposite to those in my contemplative absence. I have the letters with her.]

June 22d

Free
Isaac Lewis PM
[illegible] O

Revd Theodore Parker
West Roxbury
Mass.

[illegible] Jany 6th 1848 [illegible]

Revd [illegible]

[illegible]

[illegible] I do not suppose you expected or wished ever to hear from me again, but you must submit to it. I have done you some injustice, —(not in my heart, for I am not of such [illegible] [illegible] should have your [illegible] injustice [illegible] is not all necessary nor of any consequence to you [illegible] it, yet it is very necessary to my [illegible] my own sense of justice, my own good standing [illegible] repair it as far as I can [illegible] told you [illegible] that you were off of the Christian ground in a false position in a Christian pulpit, & in the Christian church — I thought so when I said it, & my course of thinking for some months [illegible] & justified me [illegible] myself, in that declaration, & I accordingly [illegible] both with your friends & oppon [illegible] by it. I quit that position in relation to [illegible] it is too much for me to take upon myself to deter [illegible] for the people [illegible] preaching, & as far as I know [illegible] the fundamental principles of Christianity, however I may differ from them on [illegible] points in [illegible] of evidence or questioning of historical facts.

[illegible] My course of thinking & [illegible] with others led me [illegible] High Church notions that I had been accustomed to entertain, so [illegible] were consistent with my civil & permanent [illegible] have very much subsided, as of course one's habits & [illegible] come on to prevail over those which [illegible] any influences have come in to change them, appearing to be consistent with them when they are not.

I read your book, or the greater part of it on its first appearance, & I was so much more taken up with the positive parts, the true & unquestionable, than with the points on wh I differed or doubted, that these last did not make the chief impression, & I expressed my sense of the value of the work to your friends & I believe to you. I regretted some things in it, but its excellencies were uppermost in my mind, & I tho't but little of the defects. — The book was immediately loaned, & it is still in circulation & I have not seen it since. Then came criticisms & remarks from all quarters upon the denials & objectionable parts, I heard them constantly, till those parts came gradually to occupy my mind And it seemed at last almost as if those parts were the whole of the book instead of a fraction of it. The book was not by me, nobody wrote or spoke of any thing but its denials — a sense of its merits unconsciously slipped out of my mind. I came to think only of ~~these~~ the denials —

I feel now upon review ~~that~~ this was injustice to the book & thro it to its author. — And this together with ~~[illegible]~~ what I have called my High church ideas (produced by influences independent of you or your opponents) led me to take what I think was unwarrantable ground upon the question of your official fitness for the church. I truly think it was not in character for me to take it, I take it no longer, I have no right & no disposition to say that you are unfit for the pulpit. I said it once to you & therefore I write now, in justice to myself to unsay it — I shall unsay it wherever I have said it. I have not said it in public. — I have not disowned or disparaged you in any thing that I have preached or printed. The ~~[illegible]~~ paragraph in my sermon at Huntington's ordination wh some ~~tho't~~ referred to you did not refer to you. It was not meant for you, & I do not think it at all applicable to your case.

A sermon I preached last winter on the connexion ~~between~~ historical & absolute religion (you may not have heard of it) was not to refer to your case. It was certainly suggested by your case, but it was intended far beyond your case, because much more general. Passages justly referable to you had not a word or tone of unkindness or disparagement to wound the feelings of your warmest friend. I did not class you with Paine or Voltaire, nor dream of such a thing. I am not sure that I should now write precisely such a sermon, but I esteem myself happy, seeing that I did write it, that it contained nothing wh. under any change of views or feeling I need wish to blot.

I have said in the Association that you were in a false position as a Xn minister. I shall take the first fitting opportunity to disclaim such a judgment. I said it because I felt it, but I felt wrong & shall now say that. — In our conversation in our study (it may have been my fault) but you misunderstood my meaning & manner, & you did me injustice. — Your letter in answer to mine was unworthy of you; — twas the only thing that ever impaired my personal respect for you. — Your manner since then I have not understood. — But no matter. I did not mean to say a word of your errors. — but of my own — Your errors do not trouble me — my own will not let me rest (after I perceive them) till I have done what I can to ~~correct~~ rectify them. — I write now not to conciliate you, but to satisfy my own sense of justice.

I do not ask you to exchange — because if I did I should apprehend a rebuff from you. — & because it is not expedient that a man should preach in a church where any considerable number (whether from their fault or misfortune, or his, or from any cause) would be pained or displeased — & perhaps I ought to add, because you in the exercise of that liberty wh. I honor ~~because~~ would not restrict, would be liable to say things [illegible] if either I should be misunderstood that as assenting to if I were silent, or [illegible] have to go into a controversy for wh. I have neither the taste nor the qualifications [illegible] much stress on this last reason. — For these reasons it is not

& there is a good attendance

expedient at present & I do not see that any principle applies to the matter to supersede expediency. ~~to take it~~ [illegible] it from the jurisdiction of expediency to a higher tribunal, where no principle of absolute right applies. It is according to some principle to judge & act according to circumstances, petty & variable as they are. [illegible]

In all I have ever said or wrote to you or concerning you I am not aware that I have acted on calculation of any worldly advantage to be gained or lost. My position has seemed to me such that I might take whatever course I could take most heartily. I do not feel that my mental integrity has ever been put to the test of loss or gain. I cannot tell what risks of sacrifice I might rise to if a sense of truth called me to them, nor can I tell to what meanness of calculation I might descend to if tempted. I have not been so called, or so tempted, so I have nothing to boast of & nothing to congratulate myself upon, & nothing to despise myself for, in this connexion.

In pronouncing you to be, on account of your theology, an unsuitable man for the pulpit & the church, I did wrong. I exalted the church too much into equality with the gospel. I had no right to ascribe the same permanent & divine authority to that organization ~~with ideas~~ & the ideas prevalent therein, wh happen to exist today, as to the absolute & immutable principles of moral & spiritual truth wh Jesus taught. I am bound to regard any place, any organization as a Xn church in wh those principles are purely & heartily acknowledged & inculcated in the name of Jesus — & any man as a true minister of Xt who heartily preaches them & lives by them. Therefore my judgment upon you was unjust. I tell you I disclaim it. I tell it the moment I feel it. So long as I withhold this letter from you I am a false man, tho it does you no hurt; the moment I send it (tho it will do you no good) I am a true man. Heaven & God know it, however you may think or feel about it. That is of no consequence, & I am happy.

Your manner & ~~apparent~~ evident feeling towards me [illegible] me only to say in conclusion that — I am respectfully
your obt servant
Geo. Putnam

Note on last Letter. of George Putnam.

There is a curious letter of Rev George Putnam in my journal J. (p. 253.) date. Dec. 16. 1842. q.v.

Friend Parker — Boston Aug 8 1843

Expecting to leave the city in a few days on a visit to Plymouth & fearing that I may not return in season to see & converse with you relative to certain subjects before you embark for Europe — I seize a leisure moment to express in writing my views feeling & wishes in regard to yourself & the important truth you are advocating — this I feel I must do — & own due for you have treated my two former communications (one of approbation & the other reproof) with courtesy & kindness — I do not deem it necessary to apologise to you for writing & troubling you with these letters for I presume you hold yourself ready & willing to listen to those whose minds have been stirred by your words — The sentiments which you have uttered in regard to the great & glorious subject of Religion & the other subject of Theology finds a most hearty response in my mind I can assure you — Your words have come to me as a refreshing summer shower to the parched & thirsty earth.

Your simple yet able — deep yet clear exposition of natural Religion & its purifying & elevating tendency upon man when rightly cultivated is eminently calculated to induce one to aspire most devoutly after for the attainment of a high, religious & Spiritual State — Religion as you have presented it does not wear a dark & forbidding aspect — requiring painfull exaction & abridging the real enjoyments of this life & an austere & sanctimonious observance of forms — particular holy days & blind belief in what the better judgment & sound reason tell us is error tho it comes to us in the inspiration & beauty of Spring & the maturing [illegible] — in the harvest & grandeur of Autumnal scenery &

in the Sternness of rigid Winter – Nature not only becomes
radiant & eloquent of God but the mind is happified & experiences
a heavenly serenity & joy upon discovering that religion is not a
plant of foreign growth – but an element of the soul which
can & will be devoloped only by purity of life & intense striving
after holyness & love to man – to the ~~truly~~ devout & rationally religious souls
all things harmonise – Afflictions are blessings in disguise – it
is the ladder by which the soul ascends oftimes into the presence
of the Father – death has no Sting ~~&~~ but by it the soul
gains a victory of the flesh & frailities of life – to religion as
explained & set forth in your works & preachings I hope to be more
fully imbued with & I hope these views will be more generally
embraced & the mind freed from the Error & bigotry of our.
popular theology – When I first read your doctrines I felt
rejoiced to find that truth had at last found a mouthpiece
I still feel the same satisfaction & in fact an increasing
interest in your movement – All though I feel a strong zeal
& enthusiasm in these views – still I am not ~~very~~ as sanguine as
some may be that they will immediatly be embraced generally
– No the superstition & Error which exist in regard to Religion – and
Christianity cannot be removed in a day – or a year or a
century perhaps – but minds filled with truth are becoming
active & allready some heavy blows are being dealt against the
mountains of False ~~x~~ Theology – Your book on Religion has
& will do much – then the book you are about publishing on the
Old Testament I expect will be another wedge – also the
work on the New Testament which I hear you intend to
prepare – these & Simelar wedges must be driven home & then
this mountain can be split & broken up – this agitation

this discussion & combat must be had ere the right can be permanently established & true Religion & Christianity appear in its primitive dignity & loveliness That this time will come I have no doubt

Here let me allude to a subject respecting which I have wished to converse you about — It appears to be your aim to undermine & destroy the popular & I would say mischievous belief in the inspiration of the entire Bible — You would have the Bible regarded as any other book — its truths received its errors rejected — You would examine & decide upon its statments with the same freedom & reason as you would the writings of other men — Well now this I like — I would not go to either extreams & regard the whole as peculiarly inspired — the writers moved & directed by God to record what they did — neither would I reject the whole & trample under foots its holy precepts — much of it is indeed worthy to be printed in letters of gold — while a greater part is unprofitable & pernicious — Now there is a fact & a truth in the idea which men have respecting the Bible — the Alcoran & other ~~[illegible]~~ books held as sacred which it would be well to consider — it supplys a want which men have felt which many men ~~[illegible]~~ do still feel & which some may always feel — it is to them a standard — a guide & crutch — some can walk without it. happy souls they — but other want palpable aid — a tangable rule — this they think they have or will try to have in the Bible — hence they make it a rule of faith and practice & this they will do untill something better is presented

Now I would have the present Bible superseeded by a better & improved one — it should in fact be what it would purport to be a Standard of Truth — in it could be recorded those truths principals & sentiments which are universal in their application & which men can unite upon — much which David Job & other writers of the Old Testament uttered should be preserved but while retaining the good sayings of the Jewish writers I would not by any means reject the words of Pagan writers so called which are equaly as worthy as those we have been accustomed to read & regard with such reverence — No many a heathen have uttered truths & sentiments which are well worthy of attention & which stand in advance of those called inspired men — In such a work a brief synopsis of Jewish history might be given together with their tradition of Creation &c — but I would not make them the chosen & peculiar people of God more than any others — So great & good a man as Jesus Christ should occupy a prominent place in the Book — his sermon on the mount & many of the noble sayings of his never should be disregarded — In selecting from the writings of the apostles great discrimination should be used — for it is evident that these men little understood Christ — & their minds were darkened & their writings strongly coloured with Judaism & superstition — John who leaned upon the breast of Jesus — seemed at times to have best understood him

When I read the New Testament I sometimes feel grieved to ~~hear~~ read the conflicting sentiments attributed to Jesus — his true Character is little understood even to this day & I would have it rescued from the hands of ignorant & superstitious men — & Christianity exhibited in all its beauty —

In this Book I would have the good thoughts of modern writers as well as those of ancient days — Pope. Franklin & a host of others have said things which will always be true & which always will be usefull to read

I have not room or time to even hint at the matter which a Book of this kind should contain — I have only mentioned these — to show & illustrate what I would have — I presume this will not strike you as favorable as it does my mind — Perhaps the time may come when the *written word* will be unnecessary I hope it may — but the time is not yet I think

I will not enlarge upon this point allthough I have much to say — I hope you will think of it & prehaps you or some other one will feel called upon to compile a book of this kind — Prehaps the time has not arrived but I think it soon will — Such a work would assist the struggling minds of many out of the sea of scepticism

Many will not leave the Old untill something in a tangible form in the New is presented & than they will gladly abandon the absurd for the rational — the mass of minds must have something to lean upon & a Book of this discription would help & facilitate their emancipation — If you take away their redeemer & saviour you must give them a Christ indeed — If you destroy the sacred Character of their Bible you must give them Gods Word in its purity & truth — I will say no more on this point — When I was at Roxbury a few weeks ago you asked me if I had received the letter you last wrote me — it has since occured to me that I ought to have answered that letter & stated that it was satisfactory to me — prehaps you thought strange of my not replying —

Another reason of my writing is, that I feel that I could not permit you to leave the shores of your native land without expressing to you my continued regard for yourself & the deep & increasing interest I feel in your movement — a movement which I believe will do as much if not more for humanity universaly as any other — Mankind will never rise much higher untill they have a better theology — a large number of individuals have allready become better than the God of the popular theology — but as a general thing they will not be better than their God

if their God slays his enemy they will - if he. permits
slavery they will - if he is for war they are &c &c
right views of God & Christianity give him no such attributes
It seems to me that those views which you have publisht are
about correct & calculated to make men better

I shall wait anxiously to hear of your safe arrival in
Europe - I hope your health will be benefitted & your
mind strengthened & refreshed by your journeyings

When I think of your labours for humanity the few
last years I feel that you are justly entitled to
a short respite - for yours has been a work of no
ordinary character - you have not kept along in
the quiet & regarded ease & popular favor more than
the right - no you have done mighty battle & en
countered reproach & persecution - for truths sake & mans
good - Go on my brother many very many appreciate
your ~~ease~~ position & will ever cherish for you gratitude
love & respect - - for the pleasure which I have received
the joy I have experienced - & the hope & faith I have
~~receiv~~ obtained by reading your theological works &
hearing your sermons & lectures I return you my most sincere
thanks - these are no idle words my brother - I feel a deeper
gratitude than words can ever express - Your words have
come to my soul & blest it - I have found an utterance to ~~m~~
thoughts which have burned in my bosom ~~by~~ through
you - tis true they were not as clear & quite as high & true
as yours - ~~but~~ for my mind was obscured with darkness & doubt in a ~~me~~
measure - but when you spoke I saw daylight & could

say Amen to it - I now thank God & you - my feet are placed upon a solid foundation ~~&~~ I have "Faith without Fear,, the ugly clouds of Atheism & Scepticism which would occationly trouble me have vanished & I am happy Glory to God for it - When I hear people say your doctrines will make infidels I feel greived & almost indignant - it touches me to the quick - I have been in that dark region - did you drive me there? No - it was their blasphemous doctrine - You came along with your Lamp of Truth & courageous bearing & behold "there was Light,, indeed - but let the time serving preist - the narrow minded church member ~~& the~~ spend their breath in crying "Infidel,, "Blasphemer,, - you have a better & greater work to do than denounce ~~answer~~ them - to answer them is to continue to proclaim the truth & in time prehaps they my see their Error - their treatment of the Atheist shows them ~~[illegible]~~ not to possess the true Christian principle as much as they might - Of all men the infidel is most to be pited & loved ~~for~~ if we would feel for the unfortunate - for they are without hope & without God in the world

I hear many express their regret that you will be absent so long - but the hope that your health will be improved ~~&~~ that you will return to resume your labors with renewed strength & energy - reconciles them to it - Allow me to make the suggestion that during your absence you will occationly favor your friends & the publicc with a letter to be published in some paper - it might do good - besides gratifying your friends especially if you colour it pretty highly with your peculiar views - If you visit Germany you may learn some facts valuable to be published - Excuse me for writing so much but I have not said half I want to - Yet I have trespased upon your patience I fear

Yours with esteem George Adams

No 300 Washington Street

Theodore Parker
West Roxbury
Mass

My Dear Sir. Boston Aug 14-1843

Permit an Entire Stranger to You (though not a Stranger to Your teachings, & writings.) to address You. perhaps You noticed in the papers of the last week, I think it was contained in the bulletine for one, a letter purporting to have been written in the time of Our Saviour, by a man high in Authority to another, I believe an Emperor in which He states that there had arisen among them in their part of the country a Man called Jesus after describing his personal appearance, very beautifully, and his beautiful life, he states that this Man healed the sick, and rai the dead, and that His followers called Him the Son of God. If this letter is Authentic, and was really written by a Man an Eye witness and not pretending to be a Christian, or a follower of the new teacher. does it not add much weight to the New testament account of the miracles said to have been perfor by this Jesus of Nazareth; I find in the scriptures the affecting account of the raising of Lazarus from the dead, if this miracle never happened if that dead Man never was restored to life then poor weak Man. the whole race of Men have been dreadfully imposed upon. for I never could believe that He that spake as never Man before him spoke, enacted a farce. to be believed by his followers as if He really had performed a miracle, as the New Testament states—

explicitly that Jesus taught such and such doctrines. healed the sick, raised the dead, and done many other wonderfull things. making no distinction between the sayings and doings. but seemingly doing them up as part and parcels of the same bundle. now Sir, may it not be poſsible that this Jesus of Nazareth. the brightest personage the world has ever seen the perfect of the race, was and is Our brother. born of Woman like Ourselves, reared up in the hard school of [illegible] temptation. but so rose above his fellows. and was really the perfect and true, that God did visit him, and give him power to work miracles. which He has not seen fit to do so to, any other of the race since. for none has appeared since who is the perfect. now Sir I do not trouble You at this time for any trivial and vain motives. but having whilst a child, been taught Calvinism. since I have become a Man I have put away such childish things. and am in this position. that I would earnestly say Lord what is truth? for Your Opinions concerning the miracles of Jesus recorded in the New Testament, You perhaps might refer Me to the discourses and books which have been published of Yours, they party convince Me. and still I am unconvinced. but here is my scepticism at times I have stood and heard You pray to the all seeing One. in that beautifull and affecting language. so peculiarly Your own, asking Him to grant favours & bleſsings. to You and others. that

He would change things for You and others. I have seriously asked Myself will He hear. & will He answer. and will God who looks down upon a world of suffering and sees the little innocent Child. suffering from disease and want, the lone Widow & Orphans, and hears the cry of the hungry for bread, and the groans of the good and virtuous. Struggling to keep above want! and to all human appearance does not interfere to stay or prevent, I ask Myself will He answer any prayers. and has prayer any other use than to spiritualise the individuals who prayes? if Jesus earnestly prayed the Father, that the Cup might pass from Him ~~and~~ His Father denied the petition of the perfect One. will He alter His course for the imperfect & frail! if You would take the the trouble to answer this. I think it would not be like the scattering seed upon stony ground. to Your stirring words, I am already indebted for much of the good which has been wrought within Me and for Assisting in bringing out the higher and better part of My nature

Yours truly

John Murray Jr.

Rev. Theodore Parker

West Roxbury

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My Dear Sir. Boston Jan 1 - 1844

In answer to some enquiries addressed to You some two Years since, You kindly intimated that it would not be disagreeable to hear from Me again. I noticed in a late number of the Christian Watchman a violent attack upon You, in the course of which the terms. Infidel. Unbeliever. &c are freely used. a few days after. I met in company with a Man belonging to the party of which the Investigator. is the Organ. He remarked that the Sects were calling Mr Parker names which belong to Us. now said He Mr Parker is not one of Us. the reasons are. He prays to His God. believes the Bible. preaches from it. and is a Minister of the Gospel. it seems to Me that the whole system of life is wrong. in My own business I. have noticed it more particularly. (the retail Dry Goods business.) that wrong works better than right. in too many instances. for the last ten Years. out of every hundred who have been in business. Seventy five have failed and become discouraged. in a vast number of instances the unfortunate Ones. have been Young Men. full of integrity. high minded. and honorable. too many of the successful ones have been Sharpers. grinders. of the poor. &c. in answer to

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this it is said, oh - this is the effect of the laws
of trade, but the point to which I would direct
Your attention is. the consistency which Men of the
world. and a large claſs called Christians too, paſs
upon the succeſs or failure in busineſs life. the lucky
ones. though they may be Sharpers. are called smart
busineſs Men. who ought to succeed. the unlucky ones
acting upon the principle. that honesty is the best
policy. are called Men of no busineſs capacity.
and it could not be expected that they should
succeed. Satan or some body else. often tempts
Me with the question. is truth worth what it
costs? I happened in to a Store. down town. on the
morning of the day. in which the report of Your
C. P. Sermon. came out in the papers. the proprietor
of the Store. held in His hand. the Morning Post.
said He. if the Post publishes any more of these sermons
I will stop His paper. I looked at the Man with
perfect astonishment. He a perfect worldling. who
although He sits every Sunday in an Orthodox Church
never even dreamed. of the reality of Pure and undefiled
Religion. and would not think it at all neceſsary
to do unto others. as He would that they should do
unto Him. but there is a brighter picture. if
Mr Parker has the most deadly haters. so
He has the most sincere lovers. and of this last
claſs. an increasing number. composed of the best

and most inteligent Young Men and Women to that can be found in New England. on coming of Hollis Street Church the afternoon in which You delivered the Sermon on Prayer I was accosted by a Deacon of a Other Church. says He our Minister. and some of Our people are oppose to Mr Parker. but I must say that for many a long Year My heart has not been so affected. and I feel better for having been here. said a very inteligent Young Man to Mr Murray. for Years I have not been in a Church. believing the whole system of Thealogy wrong. and the preachers Sermons cant. but the few prayers. and Sermons. which I have heard of Mr Parker. have lighted up a new light within Me. and I see something pleasing in Religion. the question is often asked Will Mr P. in this age of Bigotry. sustain Himself. or will He faint. and be trodden under foot of pregudiced Men. I pray God. that He may be sustained. for well I know that the good work must cease. if the Young. thinking Men. are to be deprived of their Leader. they cannot accept the traditions. which have been handed down to them. and although they feel that they are in the minority. in the community. still they believe. ~~that~~ as One has remarked, the opinions of five Men. who have without pregudice examined a subject is better than the Opinions of five thousand. who have accepted without such an examination. I know not. but all

This may seem, to One of [illegible] [illegible] way of thinking, in [illegible] [illegible] necessity, uncalled for. at any rate You will be kind enough to accept the thanks of One who feels that [illegible] [illegible] [illegible] better through the instrumentality of Your [illegible].

Respectfully
[illegible]

Rev. Theodore Parker
PAID
West Roxbury
Mass.